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CONSTITUTION and DISCIPLINE

NORTHWEST YEARLY MEETING
OF FRIENDS CHURCH

Russel Stands

**CONSTITUTION AND DISCIPLINE
OF
NORTHWEST YEARLY MEETING
OF FRIENDS CHURCH**

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PART I

THE CHURCH AND ITS DOCTRINAL STANDARDS

CHAPTER I

HISTORICAL STATEMENT

1. **THE EARLY MOVEMENT.** The Friends church arose from a movement of Christian renewal which took place in England during the seventeenth century. George Fox was the major leader in this movement. As a sensitive youth he was repulsed by cold formalism and power politics in the church, and by empty pleasure seeking outside the church. He studied his Bible and longed for authentic faith. He got nowhere until he looked beyond human advisers to Jesus Christ, who "spoke to his condition."

Immediately after his clear consciousness of saving grace, he began to proclaim the power of Christ to free men from both the guilt and power of sin. Thousands of seekers, disillusioned by dry and formal religion during the struggle for religious dominance in England, responded to the evangelical message of Fox and other young men and women whom the Lord raised up. They proclaimed Christ as present *now*, by the Spirit, not by biblical record alone or in ritual observance.

Wrote George Fox:

Now I was sent to turn people from darkness to the light that they might receive Christ Jesus, for to as many as should receive him in his light, I saw that he would give power to become the sons of God, which I had obtained by receiving Christ. And I was to direct people to the Spirit that gave forth the Scriptures, by which they might be led into all Truth . . . I was to turn them to the grace of God, and to the Truth in the heart, which came by Jesus, that by this grace they might be taught, which would bring them into salvation . . ." (*Journal*, ed. John Nickalls, Cambridge, 1952, p. 34)

He wrote further:

I turned the people to the divine light, which Christ, the heavenly and spiritual man, enlighteneth them withal; that with that light they might see their sins, and that they were in death and darkness, and without God in the world; and with the same light they might also see Christ, from whom it comes, their Savior and Redeemer, who shed his blood and died for them, who is the way to God, the truth and life." (*Journal*, ed. John Nickalls, Cambridge, 1952, pp. 225-226)

The Quaker Awakening of the church stands among the great revivals of Christianity. It challenged all efforts to establish "official" state religion; it refused to treat sin as merely environmental. Instead, it called men to freedom of religion, confident in the power of the Holy Spirit to change men's hearts as they responded inwardly to the saving grace of the Lord Jesus Christ.

They referred to themselves as "publishers of Truth," or "children of the Light," or "the camp of the Lord." They preferred to be called "Friends," in accordance with Jesus' words, "Ye are my friends, if ye do whatsoever I command you." Because of their religious enthusiasm they were dubbed "Quakers," a nickname which came to be a symbol for integrity.

Many thousands throughout the British Isles responded to the proclamation by Quaker evangelists that man's salvation does not depend upon the interposing of human authority, or the administration of any rite, ordinance, or ceremony. The early Quaker movement looked upon this as the completion of Luther's reformation, for they taught how the Holy Spirit enlightens every man to reveal his need of salvation and to bring him into this new life in Christ. They bore witness to Christ's promise to bring new life to man, to abide within, to nourish with the Bread of life. Their message was practical holiness, to be experienced by every faithful believer. Thus they preached Christ as the One who baptizes His people with His promised Holy Spirit, the One who is known in true communion, in spiritual worship and the partaking of the body and blood of Jesus Christ by active faith.

The early movement, then, was of a people seeking apostolic Christianity and willing to pay the price for it. They were a people gathered to Christ, baptized with the Holy Spirit, communing with God in vital worship and fellowship, and seeking to witness the good news of actual salvation in a world shattered by civil and religious conflict.

2. THE DEVELOPING CHURCH. Friends were strong for the visible community of faith, the Church. Indeed, they reserved for the *people* of God the word "Church." Thus the church gathered in meeting-houses for worship or for business. About 1800, a century and a half after the founding of the movement, the term "Society of Friends" came into usage. This term has become traditional with some Quaker groups. Others, including Oregon Yearly Meeting, prefer the term "The Friends Church" on the grounds that the early Quaker witness to the corporate, Christ-centered nature of the church is thus more forthrightly evidenced.

The Friends' emphasis upon the real presence of Christ with His people, and its concomitant—victory over sin—resulted in strong ethical testimonies. Among these: religious freedom; opposition to slavery and civil bondage; just treatment of American Indians and other minority peoples; humane and remedial treatment of offenders; compassionate care of the mentally ill; and aid to war victims and those in physical distress.

Like early Christians, Friends have opposed war and have taught and practiced peace. They called upon Christians to use the weapons of the Spirit rather than those of violence. They emphasized the single standard for truth, out of faithfulness to the command of Christ. As a result of these testimonies, churches worldwide enjoy a much greater measure of freedom; the affirmation rather than the legal oath is accepted in many countries; and the rights of religious conscientious objection to war are honored widely.

Imprisonment, forfeiture of property, and death were the costs borne by our Quaker forbears, and through them these gains were secured. Because of their obedience to Jesus Christ, our world has been leavened with righteousness.

Friends have not always lived up to their heritage. Preoccupied with the personal fruits of salvation, Friends have sometimes neglected its evangelistic proclamation.

3. FRIENDS IN THE WORLD TODAY. Early Friends had a vision to evangelize the world. To the limit of their concern and mobility, they sought to be faithful missionaries at a time when most other Protestants were unawakened to missionary responsibility. But such efforts were sporadic. Greater success attended the establishment of meetings in England and the new colonies of America. Until the nineteenth century missionary movement, Quaker growth generally followed Anglo-American colonization. William Penn's colony in the New World is the most widely known example of colonial church extension.

Yearly meetings were set up in Philadelphia, New York, North Carolina, New England; then a century later, with the westward migrations, new organizations became established across America. (See chart at end of this chapter, which shows organization of yearly meetings.)

In the westward migrations the colonizing tendency has persisted, partly because of the Quaker distinctives in worship and customs, their strong desire for Christian education, their strong sense of Christian community, and partly from the pioneering urges which impelled Americans to be stewards of the new land.

After Quakers lost control of the colony of Pennsylvania on the occasion of the French and Indian War (1755), they tended to intensify a quietistic retreat from the world. They were marked by plain dress, silent worship, and rigorous church discipline. Out of this period came some great souls, men such as John Woolman, but the evangelistic thrust was blunted. During the nineteenth century, separations decimated American Quakers. The most severe, the Hicksite separation, reflected a drift away from biblical authority. It set in motion the ultraliberal, sometimes humanist direction taken by some who call themselves Quakers. Later in that century other divisions took place. These reflected differences concerning the means by which Christ leads His Church. Some feared all "creaturely activity"; others wanted to utilize methods such as Sunday schools as means of God's grace.

The latter position dominated. After the Civil War, touched by the revivals which swept America, Friends rekindled the fires of evangelism. Revival meetings with penitents kneeling in prayer came into wide usage, and ministers were increasingly appointed for the pastoral care of the converts. Rapid growth ensued. To coordinate the movement and articulate a common basis of faith, several uniting conferences were held around the last decade of that century. They were widely representative. Through their impetus missionaries were sent out to Africa, Cuba, Alaska, and elsewhere. A delegate body, the "Five Years Meeting of Friends," was established by eleven American yearly meetings, strengthened by the common bond of faith subscribed to in the 1887 Declaration of Faith during the Richmond Conference.

This unity was shattered by the modernist-fundamentalist rift which shook American Protestantism. The Quaker testimony tended to segment into evangelism and humanitarianism. Several yearly meetings withdrew from the Five Years Meeting (including Oregon, in 1926); others formed allegiances with fragmented Protestant groups—their loyalty to Friends greatly weakened.

On the world scene, the European and British Quakers tended to follow the liberal drift. The Friends World Committee for Consultation seeks to maintain consultative functions among Friends around the world, but doctrinal differences prevent real unity. The younger churches in Latin America and Africa, the fruit of missionary movements, suffer less from the erosion of belief apparent in the mother church. They continue to lead the Friends church in growth. At present fully one-fourth of the 200,000 Quakers in the world are Latin American or African as a result of twentieth century evangelization. Quakerdom in the western United States constitutes another growing edge.

In recent years certain movements for spiritual revival have begun to bear fruit. Recent scholarship has focused attention upon the evangelical nature of our early movement. The Association of Evangelical Friends, meeting triennially since 1947, with roots back in the 1920's, served to encourage Christ-centered faith among Friends until 1970. The Friends United Meeting (formerly the Five Years Meeting) has begun a more aggressive church extension program. The Quaker Theological Discussion Group provides a forum for debate which seeks to help Friends to find clarity in doctrine.

Several of the independent, evangelical yearly meetings have found ways to conserve their strength and exercise a better stewardship of their money and leadership. The Evangelical Friends Alliance, formed in 1965, helps to reduce the regionalism which limited the work of the yearly meetings and has given a voice to evangelical concerns. These yearly meetings include Evangelical Friends Church—Eastern Region, Kansas, Rocky Mountain, and Northwest (formerly Oregon), with approximately 25,000 members.

Northwest Yearly Meeting is committed to an evangelical ministry. It has set itself to work toward a worldwide Friends church, evangelical in doctrine and unified in action.

4. FRIENDS IN THE NORTHWEST. In 1893 the Quaker settlements in the Newberg and Salem, Oregon, area were constituted Oregon Yearly Meeting of Friends Church. In accordance with historic Friends practice, it was set up under the direction of Iowa Yearly Meeting, from which many of its first members had come. Shortly after its founding, the frontiers were extended into the states of Idaho and Washington, so that the Yearly Meeting includes churches through the Northwest.

Northwest Yearly Meeting maintains the bond of union with other Friends in America and the world. Evangelism and outreach have been a major concern of the Yearly Meeting because of the opportunities in a developing region, and because of deep conviction of the need to spread the gospel. (See growth chart.)

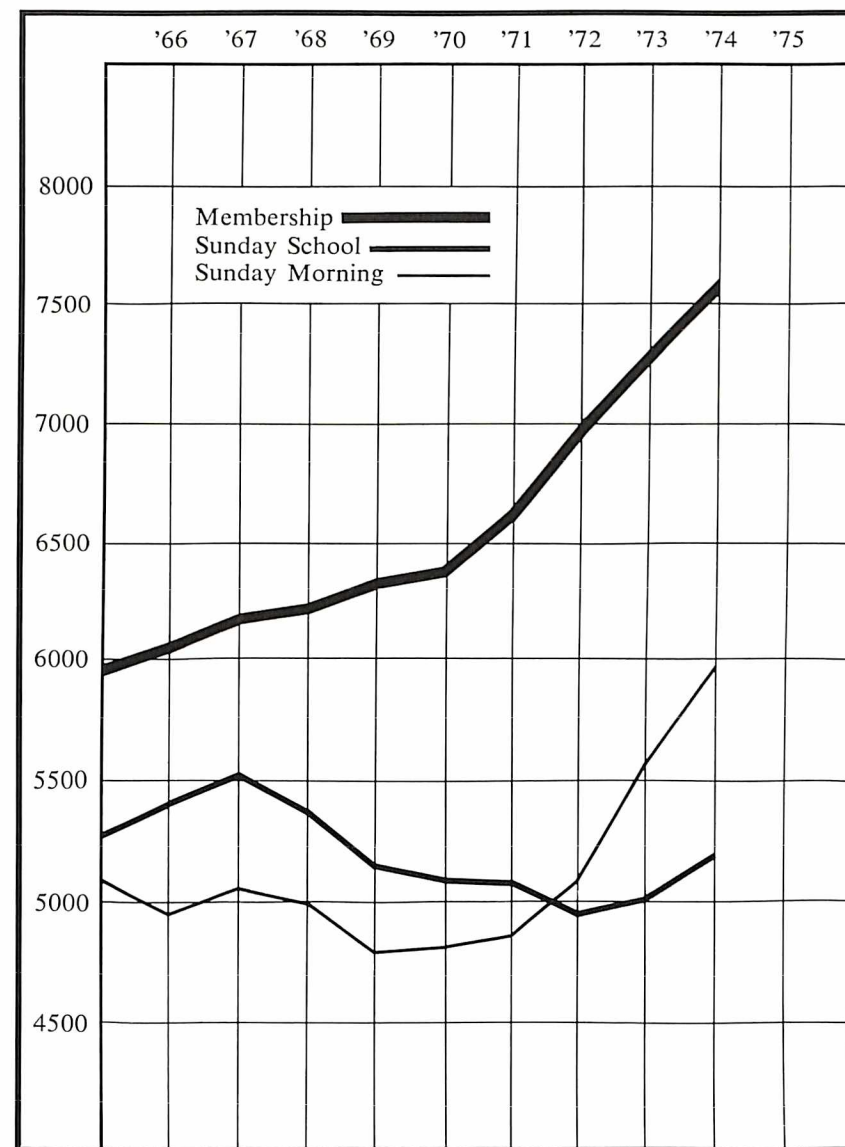
A missionary enterprise in Bolivia, South America, opened to Northwest Friends in 1930. The work is growing, with several thousand members, and has become indigenous both in Bolivia and in Peru. Northwest Friends continue to serve the Aymara Friends through missionary personnel.

The interest in education of Northwest Friends is evidenced by the establishment of Pacific Academy at Newberg, Oregon, in 1885, which was followed by Pacific College in 1891. The church college was renamed George Fox College in 1949. Greenleaf Academy has been maintained by the Greenleaf, Idaho, church since its opening in 1908. These schools have contributed greatly to the Northwest and throughout the world.

In faithfulness to Friends testimonies, many young men have engaged in work of relief and rehabilitation during war times as an alternative to military service. The church sponsors Friendsview Manor, a retirement home, in Newberg, Oregon.

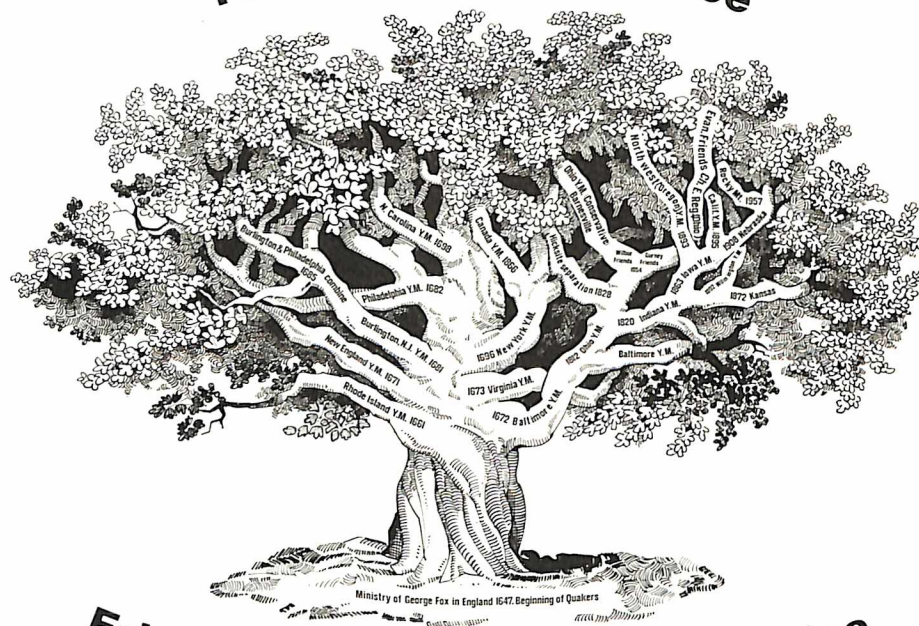
Friends Youth is an active organization. Beginning as early as 1918 a series of youth and family conferences and camps has been held, with signal blessing of the Lord. Thousands of youth have been in attendance and have received spiritual stabilization at the various camps.

NORTHWEST YEARLY MEETING TEN-YEAR RECORD



The Quaker Family Tree

(Dates listed are those of establishment)



Friends Yearly Meetings in America

CHAPTER II DOCTRINES AND TESTIMONIES

A—DOCTRINES

The doctrines of the apostolic days are held by Friends as essentials of Christianity. The Fatherhood of God; the deity and humanity of the Son; the gift of the Holy Spirit; the atonement through Jesus Christ by which men are reconciled to God; the resurrection of our Lord, which gives us assurance of the resurrection of all true believers; the high priesthood of Christ, by whom we have access to the Father in the forgiveness of our sins; the individual priesthood of believers—these are most precious truths, to be held as vital, life-giving realities.

1. **GOD'S REVELATION IN CHRIST.** We profess unwavering allegiance to our Lord and Savior, Jesus Christ. We believe the Word of God spoken in every heart was supremely manifest in Jesus Christ, true God and perfect man. Through His life, His atoning death, and His resurrection we receive God's forgiveness and are restored to holiness by His grace, as we walk in Christ's light.

2. **THE CHURCH AS THE PEOPLE OF GOD.** We believe the church to be composed of persons who, through repentance and faith in Jesus Christ, have been born into His kingdom and baptized by the Holy Spirit into the one body. Scripturally, the term "church" refers to various groupings of Christians as well as to the entire body of Christ. A denomination denotes Christians freely united by common biblical convictions, associated in worship, teaching, and public witness of the faith. The Friends Church is so denominated.

3. **THE PLACE AND AUTHORITY OF THE HOLY SPIRIT.** We believe God reveals His truth to men. There are no spiritual insights or principles of truth apart from the revelation of God. By inspiration of His Spirit, God reveals Himself to us in Scripture. God by His Spirit enlightens reason and instructs conscience. Man may, therefore, receive from the Holy Spirit the wisdom and the power individually, and corporately through the church, to hear and obey the Lord.

4. **THE PLACE AND AUTHORITY OF SCRIPTURES.** We believe the Holy Scriptures, inspired of God, are the divinely authorized record of the doctrines which Christians are bound to accept, and of the moral principles which are to regulate their lives and actions. Interpreted by the Holy Spirit, they are an unfailing source of spiritual truth.

5. **MAN'S SALVATION.** We believe the Holy Spirit convicts man of sin and convinces him of Christ as the only hope of salvation. By faith in Christ, and His shed blood on Calvary, man knows himself forgiven of

God. Having been regenerated and reconciled to God, the believer by faith receives Christ's promised baptism with the Holy Spirit and so is enabled to live in victory over sin now, and prepared for the resurrection and eternal life in the world to come.

6. **OUR LORD'S RETURN.** We believe the risen Lord, now present with His Church, will return in person to consummate His rule over men and nations. We believe His triumph will end the usurpations of Satan, and that, after the resurrection and final judgment of the wicked, the universe will be restored to the glory for which it was created.

7. **THE WORSHIP AND WORK OF THE CHURCH.** We believe all Christians receive certain gifts from the Spirit for use in and for the church. Some may preach, others evangelize, teach, heal, administer, counsel, bear burdens, or help in a variety of ways to fulfill the Great Commission. The church seeks to encourage and rightly order the exercise of these gifts for the sake of the kingdom. Gifts in the ministry often warrant official recognition and financial support by the church.

Friends worship on the basis of obedience to the Holy Spirit. Our communion with the Lord is unbroken by outward rite or ceremony. In the covenant of the promised Holy Spirit, Christ leads us both in worship and in the business of the church. In our meetings we provide opportunity not only for preaching but also for praise, silent and vocal prayer, song, testimony, exhortation, and the sharing of concerns for the furtherance of the gospel.

Friends observe the first day of the week for worship and rest. They also encourage daily private and family worship.

B—TESTIMONIES

1. **INTEGRITY IN WORD AND DEED.** In allegiance to Christ and obedience to His clear commands, we refrain from swearing legal oaths and from profanity in speech. It is our conviction that openness toward others is not well served by Christians holding membership in secret societies. We seek to evidence Christian holiness by conducting our family, business, and civic responsibilities with honesty toward others and as good stewards before God.

2. **MARRIAGE AND THE FAMILY.** Marriage is ordained of God for the ordering of the human family in love and discipline. It is no mere civil act. We feel it should be entered into reverently within the church. Marriage is for life, and ought not to be broken by divorce except on Scriptural grounds. Persons who have been divorced, however, but have been converted and are now living consistent Christian lives should not be hindered from joining the church nor from working in it.

3. **RESPECT FOR THE BODY.** Knowing that our bodies are the temples of the Holy Spirit, we would yield them as "instruments of righteousness" rather than to wickedness. Therefore we encourage wholesome recreation and discourage those amusements which debase or foster the debasement of the body as the temple of God. Among these we warn against are the social dance, gambling, and pictures lurid with crime and illicit sex.

Members are warned against the use of and traffic in alcoholic beverages and other habit-forming and body-defiling drugs, including tobacco. We urge vigorous opposition to the persistent traffic in such products, in order to prevent exploitation of the young, the ignorant, and the unwary.

4. **PEACE AND WAR.** The teachings of Jesus, the whole spirit of His gospel, and the provisions of His grace call us to live at peace with all men. We feel that war and violence are not consistent with the Christian holiness to which we are summoned in Christ. We encourage our members to find alternative ways in which to achieve civil justice and to work within civil society for the redress of wrongs.

5. **THE CHRISTIAN AND THE STATE.** All men stand accountable to God, whom they have the right to worship and serve freely without state control. We resist every effort of the State to usurp the prerogatives of God. We recognize, nonetheless, that civil government is an instrument of God to restrain evil and provide for the welfare of men. Out of Christian conviction, then, we respect and submit to the government within its proper function.

6. **CAPITAL PUNISHMENT.** Because we trust God as the righteous judge before whom men spend their lives in probation, we oppose capital punishment. We feel it is an unchristian preempting of the authority of God over human life. As a leaven in society, Christians ought to lift civil government to a closer approximation to God's laws for human affairs.

7. **RACE RELATIONS.** Although we recognize that social injustice arises in whatever situations men can gain selfish advantage of others, we believe the church ought firmly to bear public Christian witness to the justice due all mankind under God. We repudiate all efforts to discriminate among men on the basis of race, nationality, or caste. We seek to witness the dignity and worth of all men before God. We seek to bind up the hurts of those who suffer injuries. In the fellowship of the church we strive to break down the artificial barriers created by the prejudice of sinful man.

C—STATEMENTS OF FUNDAMENTAL DOCTRINES AND TESTIMONIES

For explicit and more extended statements of belief, the following historic documents are included herewith: an extract from George Fox's Letter to the Governor of Barbados, 1671; the Declaration of Faith issued by the Richmond (Indiana) Conference of Friends in 1887; certain fundamental truths and testimonies adopted from time to time by Oregon Yearly Meeting of Friends Church; and the Statement of Faith of the Evangelical Friends Alliance.

EXTRACT FROM GEORGE FOX'S LETTER TO THE GOVERNOR OF BARBADOS, 1671

We own and believe in the only wise, omnipotent, and everlasting God, the Creator of all things both in heaven and earth, and the Preserver of all that He hath made; who is God over all, blessed forever; to whom be all honor, glory, dominion, praise, and thanksgiving, both now and for evermore.

And we own and believe in Jesus Christ, His beloved and only-begotten Son, in whom He is well pleased; who was conceived by the Holy Ghost, and born of the Virgin Mary; in whom we have redemption through His blood, even the forgiveness of sins; who is the express image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers; all things were created by Him. And we own and believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in His mouth; that

He was crucified for us in the flesh, without the gates of Jerusalem; and that He was buried, and rose again the third day by the power of His Father, for our justification; and that He ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe that there is no other foundation to be laid but that which is laid, even Christ Jesus; who tasted death for every man, who shed His blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: according as John the Baptist testified of Him when he said, "Behold the Lamb of God, that taketh away the sin of the world!" (John 1:29) We believe that He alone is our Redeemer and Saviour, the Captain of our salvation who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works; He is the Seed of the woman that bruises the serpent's head, to wit, Christ Jesus, the Alpha and Omega, the First and the Last. He is (as the Scriptures of truth say of Him) our wisdom, righteousness, justification, and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we may be saved. He alone is the Shepherd and Bishop of our souls; He is our Prophet, whom Moses long since testified of, saying, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass, that every soul that will not hear that prophet shall be destroyed from among the people." (Acts 3:22, 23)

He is now come in Spirit "and hath given us an understanding, that we may know him that is true." He rules in our hearts by His law of love and of life, and makes us free from the law of sin and death. We have no life, but of Him; for He is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works, to serve the living God. He is our Mediator, who makes peace and reconciliation between God offended and us offending; He being the Oath of God, the new covenant of light, life, grace, and peace, the author and finisher of our faith. This Lord Jesus Christ, the heavenly man, the Emmanuel, God with us, we all own and believe in; He whom the high-priest raged against, and said He had spoken blasphemy; whom the priests and elders of the Jews took counsel together against, and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason; who also gave large money to the soldiers to broach a horrible lie, namely, "That his disciples came and stole him away by night while they slept." After He was arisen from the dead, the history of the Acts of the Apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and His resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.

Concerning the Holy Scriptures, we believe that they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, 2 Peter 1:21) "spake as they were moved by the Holy Ghost." We believe they are to be read, believed, and fulfilled (He that fulfills them is Christ); and they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16-17); and "are able to make wise unto salvation through faith in Christ Jesus." (*Autobiography of George Fox*, edited by Henry Stanley Newman)

DECLARATION OF FAITH ISSUED BY THE RICHMOND CONFERENCE IN 1887

(N.B. It should be understood that the quotations from Scripture are made from the Authorized Version unless stated to be from the Revised Version.)

It is under a deep sense of what we owe to Him who has loved us that we feel called upon to offer a declaration of those fundamental doctrines of Christian truth that have always been professed by our branch of the Church of Christ.

OF GOD

We believe in one holy (Isaiah 6:3, 57:15), almighty (Genesis 17:1), all-wise (Romans 11:33, 16:27), and everlasting (Psalm 90:1, 2) God, the Father (Matthew 11:25-27), the Creator (Genesis 1:1) and Preserver (Job 7:20) of all things; and in Jesus Christ, His only Son, our Lord, by whom all things were made (John 1:3), and by whom all things consist (Colossians 1:17), and in one Holy Spirit, proceeding from the Father and the Son (John 15:26, 16:7), the Reprover (John 16:8) of the world, the Witness for Christ (John 15:26), and the Teacher (John 14:26), Guide (John 16:13), and Sanctifier (2 Thessalonians 2:13) of the people of God; and that these three are one in the eternal Godhead (Matthew 28:19, John 10:30, 17:21), to whom be honor, praise, and thanksgiving, now and forever. Amen.

THE LORD JESUS CHRIST

It is with reverence and thanksgiving that we profess our unwavering allegiance to our Lord and Savior, Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him (John 1:18). In Him was life, and the life was the light of men (John 1:4). He is the true Light which lighteth every man that cometh into the world (John 1:9), through whom the light of truth in all ages has proceeded from the Father of lights (James 1:17). He is the eternal Word (John 1:1) who was with God and was God, revealing Himself in infinite wisdom and love, both as man's Creator (Colossians 1:13-16) and Redeemer (Colossians 1:14); for by Him were all things created that are in heaven and that are on the earth, visible and invisible. Conceived of the Holy Ghost (Matthew 1:20), born of the virgin Mary (Matthew 1:23-25, Luke 1:35), the word was made flesh (John 1:14), and dwelt amongst men. He came in the fullness (Galatians 4:4) of the appointed time, being verily foreordained before the foundation of the world (1 Peter 1:20) that He might fulfill (Isaiah 11:1-5, 52:13-15) the eternal counsel of the righteousness and love of God for the redemption of man (Isaiah 53). In Him dwelleth all the fullness of the Godhead bodily (Colossians 2:9). Though He was rich, yet, for our sakes, He became poor, veiling in the form of a servant (Philippians 2:7) the brightness of His glory, that, through Him, the kindness and love of God (Titus 3:4) toward man might appear in a manner every way suited to our wants and finite capacities. He went about doing good (Acts 10:38); for us He endured (Isaiah 53:4, Luke 12:50, 19:41, 22:44) sorrow, hunger, thirst, weariness (John 4:6), pain, unutterable anguish (Luke 22:43, 44) of body and of soul, being in all points tempted like as we are, yet without sin (Hebrews 4:15). Thus humbling Himself that we might be exalted, He emphatically recognized the duties and the sufferings of humanity as

among the means whereby, through the obedience of faith, we are to be disciplined for heaven, sanctifying them to us, by Himself performing and enduring them, leaving us the one perfect example (1 Peter 2:21) of all righteousness (Matthew 3:15) in self-sacrificing love.

But not only in these blessed relations must the Lord Jesus be ever precious to His people. In Him is revealed as true God and perfect man (Ephesians 4:13), a Redeemer, at once able to suffer and almighty to save. He became obedient (Philippians 2:8) unto death, even the death of the cross, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world (1 John 2:2); in whom we have redemption through His blood (Ephesians 1:7), the forgiveness of sins according to the riches of His grace. It is our joy to confess that the remission of sins which any partake of is only in and by virtue of His most satisfactory sacrifice and not otherwise. (*Barclay's Apology*, Propos. v. and vi. par. 15, p. 141) He was buried and rose again the third day (1 Corinthians 15:4) according to the Scriptures, becoming the first fruits (1 Corinthians 15:23) of them that sleep, and having shown Himself alive after His passion, by many infallible proofs (Acts 1:3), He ascended into heaven, and hath sat down at the right hand of the Majesty on high, now to appear in the presence of God for us (Hebrews 1:3, 11:24). With the apostles who beheld His ascension, we rest in the assurance of the angelic messengers, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11, and see v. 7.). With the Apostle John, we would desire to unite in the words, "Amen. Even so, come, Lord Jesus" (Revelation 22:20). And now, whilst thus watching and waiting, we rejoice to believe that He is our King and Savior. He is the one Mediator of the new and everlasting covenant (1 Timothy 1:5, Hebrews 11:15), who makes peace and reconciliation between God offended and man offending (George Fox's Epistle to the Governor of Barbados); the great High Priest whose priesthood is unchangeable (Hebrews 4:14, 7:24). He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them (Hebrews 7:25). All power is given unto Him in heaven and in earth (Matthew 28:18). By Him the world shall be judged in righteousness (Acts 17:31); for the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father (John 5:22, 23). All that are in the graves shall hear His voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment (John 5:28, 29 RV).

We reverently confess and believe that divine honor and worship are due to the Son of God, and that He is in true faith to be prayed unto, and His name to be called upon, as the Primitive Christians did, because of the glorious oneness of the Father and the Son; and that we cannot acceptably offer prayers and praises to God, nor receive from Him a gracious answer or blessing, but in and through His dear Son (Declaration of 1693, in *Sewell's History*, vol. II, 379).

We would, with humble thanksgiving, bear an especial testimony to our Lord's perpetual dominion and power in His church. Through Him the redeemed in all generations have derived their light, their forgiveness, and their joy. All are members of this church, by whatsoever name they may be called among men, who have been baptized by the one Spirit into the one body; who are builded as living stones upon Christ, the Eternal

Foundation, and are united in faith and love in that fellowship which is with the Father and with the Son. Of this church the Lord Jesus Christ is the alone Head (Ephesians 1:22). All its true members are made one in Him. They have washed their robes and made them white in His precious blood (Revelation 7:14), and He has made them priests unto God and His Father (Revelation 1:6). He dwells in their hearts by faith, and gives them of His peace. His will is their law, and in Him they enjoy the true liberty, a freedom from the bondage of sin.

THE HOLY SPIRIT

We believe that the Holy Spirit is, in the unity of the eternal Godhead, one with the Father and with the Son (Matthew 28:19, 2 Corinthians 13:14). He is the comforter "Whom," saith Christ, "the Father will send in my name" (John 14:26). He convinces the world of sin, of righteousness, and of judgment (John 16:8). He testifies of and glorifies Jesus (John 16:14). It is the Holy Spirit who makes the evil manifest. He quickens them that are dead in trespasses and sins, and opens the inward eye to behold the Lamb of God that taketh away the sin of the world (Ephesians 2:1). Coming in the name and with the authority of the risen and ascended Savior, He is the precious pledge of the continued love and care of our exalted King. He takes of the things of Christ and shows them, as a realized possession, to the believing soul (John 16:14). Dwelling in the hearts of believers (John 14:17), He opens their understandings that they may understand the Scriptures, and becomes, to the humbled and surrendered heart, the Guide, Comforter, Support, and Sanctifier.

We believe that the essential qualification for the Lord's service is bestowed upon His children through the reception of and baptism with the Holy Ghost. This Holy Spirit is the seal of reconciliation to the believer in Jesus (Ephesians 1:13, 14), the witness to his adoption into the family of the redeemed (Romans 8:15, 16), the earnest and the foretaste of the full communion and perfect joy which are reserved for them that endure unto the end.

We own no principle of spiritual light, life, or holiness, inherent by nature in the mind or heart of man. We believe in no principle of spiritual light, life, or holiness, but the influence of the Holy Spirit of God, bestowed on mankind in various measures and degrees through Jesus Christ our Lord. It is the capacity to receive this blessed influence, which, in an especial manner, gives man pre-eminence above the beasts that perish; which distinguishes him, in every nation and in every clime, as an object of the redeeming love of God; as a being not only intelligent but responsible; for whom the message of salvation through our crucified Redeemer is, under all possible circumstances, designed to be a joyful sound. The Holy Spirit must ever be distinguished, both from the conscience which He enlightens, and from the natural faculty of reason, which when unsubjected to His Holy influence, is, in the things of God, very foolishness. As the eye is to the body, so is the conscience to our inner being, the organ by which we see; and as both light and life are essential to the eye, so conscience, as the inward eye, cannot see aright without the quickening and illumination of the Spirit of God. One with the Father and the Son, the Holy Spirit can never disown or dishonor our once crucified and now risen and glorified Redeemer. We disavow all professed illumination or spirituality that is divorced from faith in Jesus Christ of Nazareth, crucified for us without the gates of Jerusalem.

THE HOLY SCRIPTURES

It has ever been, and still is, the belief of the Society of Friends that the Holy Scriptures of the Old and New Testament were given by inspiration of God; that, therefore, there can be no appeal from them to any other authority whatsoever; that they are able to make wise unto salvation through faith which is in Jesus Christ. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 30:31). The Scriptures are the only divinely authorized record of the doctrines which we are bound, as Christians, to accept, and of the moral principles which are to regulate our actions. No one can be required to believe, as an article of faith, any doctrine which is not contained in them; and whatsoever any one says or does, contrary to the Scriptures, though under profession of the immediate guidance of the Holy Spirit, must be reckoned and accounted a mere delusion. To the Christian, the Old Testament comes with the solemn and repeated attestation of his Lord. It is to be read in the light and completeness of the New; thus will its meaning be unveiled, and the humble disciple will be taught to discern the unity and mutual adaptation of the whole, and the mansidedness and harmony of its testimony to Christ. The great Inspirer of Scripture is ever its true Interpreter. He performs this office in condescending love, not by superseding our understandings, but by renewing and enlightening them. Where Christ presides, idle speculation is hushed; His doctrine is learned in the doing of His will, and all knowledge ripens into a deeper and richer experience of His truth and love.

MAN'S CREATION AND FALL

It pleased God, in His wisdom and goodness, to create man out of the dust of the earth, and to breathe into his nostrils the breath of life, so that man became a living soul; formed after the image and likeness of God, capable of fulfilling the divine law, and of holding communion with his Maker (Genesis 2:7, 1:26, 27). Being free to obey or to disobey, he fell into transgression, through unbelief, under the temptation of Satan (Genesis 3:1-7), and, thereby, lost that spiritual life of righteousness in which he was created; and, so, death passed upon him, as the inevitable consequence of his sin (Romans 5:12). As the children of fallen Adam, all mankind bear his image. They partake of his nature, and are involved in the consequences of his fall. To every member of every successive generation, the words of the Redeemer are alike applicable, "Ye must be born again" (John 3:7). But while we hold these views of the lost condition of man in the fall, we rejoice to believe that sin is not imputed to any until they transgress the divine law, after sufficient capacity has been given to understand it; and that infants, though inheriting this fallen nature, are saved in the infinite mercy of God through the redemption which is in Christ Jesus.

JUSTIFICATION AND SANCTIFICATION

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). We believe that justification is of God's free grace, through which, upon repentance and faith, He pardons our sins, and imparts to us a new life. It is received, not for any works of righteousness that we have done (Titus 3:5), but in the unmerited mercy of God in Christ Jesus. Through faith in Him, and the shedding of His precious blood, the guilt of sin is taken away, and we stand reconciled to God. The offering up of

Christ as the propitiation for the sins of the whole world is the appointed manifestation both of the righteousness and of the love of God. In this propitiation the pardon of sin involves no abrogation or relaxation of the law of holiness. It is the vindication and establishment of that law (Romans 3:31), in virtue of the free and righteous submission of the Son of God Himself to all its requirements. He, the unchangeably just, proclaims Himself the justifier of him that believeth in Jesus (Romans 3:26). From age to age, the sufferings and death of Christ have been a hidden mystery, and a rock of offense to the unbelief and pride of man's fallen nature; yet, to the humble penitent whose heart is broken under the convicting power of the Spirit, life is revealed in that death. As he looks upon Him who was wounded for our transgressions (Isaiah 53:5), and upon whom the Lord was pleased to lay the iniquity of us all (Isaiah 53:6), his eye is more and more opened to see, and his heart to understand, the exceeding sinfulness of sin for which the Savior died; whilst, in the sense of pardoning grace, he will joy in God through our Lord Jesus Christ, by whom we have now received the atonement (Romans 5:11).

We believe that in connection with Justification is Regeneration; that they who come to this experience know that they are not their own (1 Corinthians 6:19), that being reconciled to God by the death of His Son, we are saved by His life (Romans 5:10); a new heart is given and new desires; old things are passed away, and we become new creatures (2 Corinthians 5:17) through faith in Christ Jesus; our wills being surrendered to His holy will, grace reigns through righteousness, unto eternal life, by Jesus Christ our Lord (Romans 5:21).

Sanctification is experienced in the acceptance of Christ in living faith for justification, in so far as the pardoned sinner, through faith in Christ, is clothed with a measure of His righteousness and receives the Spirit of promise; for, as saith the apostle, "Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Corinthians 6:11). We rejoice to believe that the provisions of God's grace are sufficient to deliver from the power, as well as from the guilt, of sin, and to enable His believing children always to triumph in Christ (2 Corinthians 2:14). How full of encouragement is the declaration, "According to your faith be it unto you" (Matthew 9:29). Whosoever submits himself wholly to God, believing and appropriating His promises, and exercising faith in Christ Jesus, will have his heart continually cleansed from all sin by His precious blood, and through the renewing, refining power of the Holy Spirit, be kept in conformity to the will of God, will love Him with all his heart, mind, soul, and strength and be able to say, with the Apostle Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2). Thus, in its full experience, Sanctification is deliverance from the pollution, nature, and love of sin. To this we are every one called, that we may serve the Lord without fear, in holiness and righteousness before Him, all the days of our life (Luke 1:74, 75). It was the prayer of the apostle for the believers, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:23, 24). Yet the most holy Christian is still liable to temptation, is exposed to the subtle assaults of Satan, and can only continue to follow holiness as he humbly watches unto prayer, and is kept in constant dependence upon his Savior, walking in the light (1 John 1:7), in the loving obedience of faith.

THE RESURRECTION AND FINAL JUDGMENT

We believe, according to the Scriptures, that there shall be a resurrection from the dead, both of the just and of the unjust (Acts 24:15), and that God hath appointed a day in which He will judge the world in righteousness, by Jesus Christ whom He hath ordained (Acts 17:31). For, as saith the apostle, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5:10).

We sincerely believe, not only a resurrection in Christ from the fallen and sinful state here, but a rising and ascending into glory with Him hereafter; that when He at last appears we may appear with Him in glory. But that all the wicked, who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation. And that the soul of every man and woman shall be reserved, in its own distinct and proper being, and shall have its proper body as God is pleased to give it. It is sown a natural body, it is raised a spiritual body (1 Corinthians 15:44); that being first which is natural, and afterward that which is spiritual. And though it is said, "this corruptible must put on incorruption, and this mortal must put on immortality" (1 Corinthians 15:53), the change shall be such as will accord with the declaration, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (1 Corinthians 15:50). We shall be raised out of all corruption and corruptibility, out of all mortality, and shall be the children of God, being the children of resurrection (Luke 20:36). (See also Declaration of 1693, *Sewell's History*, vol. II, 383-384.)

"Our citizenship is in heaven" (RV), from whence also we look for the Savior the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself (Philippians 3:20, 21).

We believe that the punishment of the wicked and the blessedness of the righteous shall be everlasting; according to the declaration of our compassionate Redeemer, to whom the judgment is committed, "These shall go away into eternal punishment, but the righteous into eternal life" (RV, Matthew 25:46).

BAPTISM

We would express our continued conviction that our Lord appointed no outward rite or ceremony for observance in His church. We accept every command of our Lord, in what we believe to be its genuine import, as absolutely conclusive. The question of the use of outward ordinances is with us a question, not as to the authority of Christ, but as to His real meaning.

We reverently believe that, as there is one Lord and one faith, so there is, under the Christian dispensation, but one baptism (Ephesians 4:4, 5), even that whereby all believers are baptized in the one Spirit into the one body (1 Corinthians 12:13, RV). This is not an outward baptism with water, but a spiritual experience; not the putting away of the filth of the flesh (1 Peter 3:21), but that inward work which, by transforming the heart and settling the soul upon Christ, brings forth the answer of a good conscience towards God, by the resurrection of Jesus Christ, in the experience of His love and power, as the risen and ascended Savior. No baptism in outward water can satisfy the description of the apostle, of being buried with Christ by baptism unto death (Romans 6:4). It is with

the Spirit alone that any can thus be baptized. In this experience the announcement of the forerunner of our Lord is fulfilled, "He shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11). In this view we accept the commission of our blessed Lord as given in Matthew 28:18-20: "And Jesus came to them and spake unto them saying, All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you, and lo, I am with you always, even unto the end of the world" (RV). This commission, as we believe, was not designed to set up a new ritual under the new covenant, or to connect the initiation into a membership, in its nature essentially spiritual, with a mere ceremony of a typical character. Otherwise it was not possible for the Apostle Paul, who was not a whit behind the very chiefest apostle (2 Corinthians 11:5), to have disclaimed that which would, in that case, have been of the essence of his commission when he wrote, "Christ sent me not to baptize, but to preach the gospel" (1 Corinthians 1:17). Whenever an external ceremony is commanded, the particulars, the mode, and incidents of that ceremony become of its essence. There is an utter absence of these particulars in the text before us, which confirms our persuasion that the commission must be construed in connection with the spiritual power which the risen Lord promised should attend the witness of His apostles and of the church to Him, and which, after Pentecost, so mightily accompanied their ministry of the word and prayer, that those to whom they were sent were introduced into an experience wherein they had a saving knowledge of, and living fellowship with, the Father and the Son and the Holy Spirit.

THE SUPPER OF THE LORD

Intimately connected with the conviction already expressed is the view that we have ever maintained as to the true supper of the Lord. We are well aware that our Lord was pleased to make use of a variety of symbolic utterances, but He often gently upbraided His disciples for accepting literally what He had intended only in its spiritual meaning. His teaching, as in His parables or in the command to wash one another's feet, was often in symbols, and ought ever to be received in the light of His own emphatic declaration, "The words that I speak unto you, they are spirit, and they are life" (John 6:63). The old covenant was full of ceremonial symbols; the new covenant, to which our Savior alluded at the last supper, is expressly declared by the prophet to be "not according to the old" (Jeremiah 31:32, Hebrews 8:9). We cannot believe that in setting up this new covenant the Lord Jesus intended an institution out of harmony with the spirit of this prophecy. The eating of His body and the drinking of His blood cannot be an outward act. They truly partake of them who habitually rest upon the sufferings and death of our Lord as their only hope, and to whom the indwelling Spirit gives to drink of the fullness that is in Christ. It is this inward and spiritual partaking that is the true supper of the Lord.

The presence of Christ with His church is not designed to be by symbol or representation, but in the real communication of His own Spirit. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (John 14:16). Convincing of sin, testifying of Jesus, taking of the things of Christ, this blessed Comforter communicates to the believer and to the church, in a gracious, abiding

manifestation, the REAL PRESENCE of the Lord. As the great Remembrancer, through whom the promise is fulfilled, He needs no ritual or priestly intervention in bringing to the experience the true commemoration and communion. "Behold," saith the risen Redeemer, "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20). In an especial manner, when assembled for congregational worship, are believers invited to the festival of the Savior's peace, and, in a united act of faith and love, unfettered by any outward rite or ceremonial, to partake together of the body that was broken and of the blood that was shed for them, without the gates of Jerusalem. In such a worship they are enabled to understand the words of the apostle as expressive of a sweet and most real experience: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Corinthians 10:16, 17).

PUBLIC WORSHIP

Worship is the adoring response of the heart and mind to the influence of the Spirit of God. It stands neither in forms nor in the formal disuse of forms; it may be without words as well as with them, but it must be in spirit and in truth (John 4:24). We recognize the value of silence, not as an end, but as a means toward the attainment of the end; a silence, not of listlessness or of vacant musing, but of holy expectation before the Lord. Having become His adopted children through faith in the Lord Jesus Christ, it is our privilege to meet together and unite in the worship of Almighty God, to wait upon Him for the renewal of our strength, for communion one with another, for the edification of believers in the exercise of various spiritual gifts, and for the declaration of the glad tidings of salvation to the unconverted who may gather with us. This worship depends not upon numbers. Where two or three are gathered together in the name of Christ there is a church, and Christ, the living Head, in the midst of them. Through His mediation, without the necessity for any inferior instrumentality, is the Father to be approached and reverently worshipped. The Lord Jesus has forever fulfilled and ended the typical and sacrificial worship under the law, by the offering up of Himself upon the cross for us, once for all. He has opened the door of access into the inner sanctuary, and graciously provided spiritual offerings for the service of His temple, suited to the several conditions of all who worship in spirit and in truth. The broken and the contrite heart, the confession of the soul prostrate before God, the prayer of the afflicted when he is overwhelmed, the earnest wrestling of the spirit, the outpouring of humble thanksgiving, the spiritual song and melody of the heart (Ephesians 5:19), the simple exercise of faith, the self-denying service of love, these are among the sacrifices which He, our merciful and faithful High Priest, is pleased to prepare, by His Spirit, in the hearts of them that receive Him, and to present with acceptance unto God.

By the immediate operations of the Holy Spirit, He, as the Head of the church, alone selects and qualifies those who are to present His messages or engage in other service for Him; and hence, we cannot commit any formal arrangement to any one in our regular meetings for worship. We are well aware that the Lord has provided a diversity of gifts (1 Corinthians 12:4-6) for the needs both of the church and of the world, and we

desire that the church may feel her responsibility, under the government of her Great Head, in doing her part to foster these gifts, and in making arrangements for their proper exercise.

It is not for individual exaltation, but for mutual profit, that the gifts are bestowed (1 Corinthians 12:7); and every living church, abiding under the government of Christ, is humbly and thankfully to receive and exercise them in subjection to her Holy Head. The church that quenches the Spirit and lives to itself alone must die.

We believe the preaching of the Gospel to be one of the chief means, divinely appointed, for the spreading of the glad tidings of life and salvation through our crucified Redeemer, for the awakening and conversion of sinners, and for the comfort and edification of believers. As it is the prerogative of the Great Head of the church alone to select and call the ministers of His Gospel, so we believe that both the gift and the qualification to exercise it must be derived immediately from Him, and that, as in the primitive church, so now also, He confers spiritual gifts upon women as well as upon men, agreeably to the prophecy recited by the Apostle Peter, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy" (Acts 2:17), respecting which the apostle declares, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). As the gift is freely received so it is to be freely exercised (Matthew 10:8; see also Acts 20:33-35), in simple obedience to the will of God.

Spiritual gifts, precious as they are, must not be mistaken for grace; they add to our responsibility, but do not raise the minister above his brethren or sisters. They must be exercised in continued dependence upon our Lord, and blessed is that ministry in which man is humbled, and Christ and His grace exalted. "He that is greatest among you," said our Lord and Master, "let him be as the younger; and he that is chief, as he that doth serve . . . I am among you as he that serveth" (Luke 22:26, 27).

While the church cannot confer spiritual gifts, it is its duty to recognize and foster them, and to promote their efficiency by all the means in its power. And while, on the one hand, the Gospel should never be preached for money (Acts 8:20, 20:33-35), on the other, it is the duty of the church to make such provision that it shall never be hindered for want of it.

The church, if true to her allegiance, cannot forget her part in the command, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Knowing that it is the Spirit of God that can alone prepare and qualify the instruments who fulfill this command, the true disciple will be found still sitting at the feet of Jesus, listening that he may learn, and learning that he may obey. He humbly places himself at his Lord's disposal, and, when he hears the call, "Whom shall I send, and who will go for us?" is prepared to respond, in childlike reverence and love, "Here am I; send me" (Isaiah 6:8).

PRAYER AND PRAISE

Prayer is the outcome of our sense of need, and of our continual dependence upon God. He who uttered the invitation, "Ask, and it shall be given you" (Matthew 7:7), is Himself the Mediator and High Priest who, by His Spirit, prompts the petition, and who presents it with acceptance before God. With such an invitation, prayer becomes the duty and the privilege of all who are called by His name. Prayer is, in the awakened

soul, the utterance of the cry, "God be merciful to me a sinner" (Luke 18:13), and, at every stage of the believer's course, prayer is essential to his spiritual life. A life without prayer is a life practically without God. The Christian's life is a continual asking. The thirst that prompts the petition produces, as it is satisfied, still deeper longings, which prepare for yet more bounteous supplies, from Him who delights to bless. Prayer is not confined to the closet. When uttered in response to the promptings of the Holy Spirit, it becomes an important part of public worship, and, whenever the Lord's people meet together in His name, it is their privilege to wait upon Him for the spirit of grace and supplications (Zechariah 12:10). A life of prayer cannot be other than a life of praise. As the peace of Christ reigns in the church, her living members accept all that they receive as from His pure bounty, and each day brings them fresh pledges of their Father's love. Satisfied with the goodness of His house, whether as individuals, in families, or in congregations, they will be still praising Him (Psalm 84:4), heart answering to heart, "Bless the Lord, O my soul: and all that is within me, bless his holy name" (Psalm 103:1).

LIBERTY OF CONSCIENCE IN ITS RELATION TO CIVIL GOVERNMENT

That conscience should be free, and that in matters of religious doctrine and worship man is accountable only to God, are truths which are plainly declared in the New Testament; and which are confirmed by the whole scope of the Gospel, and by the example of our Lord and His disciples. To rule over the conscience, and to command the spiritual allegiance of His creature man, is the high and sacred prerogative of God alone. In religion every act ought to be free. A forced worship is plainly a contradiction in terms, under that dispensation in which the worship of the Father must be in spirit and in truth (John 4:24).

We have ever maintained that it is the duty of Christians to obey the enactments of civil government, except those which interfere with our allegiance to God. We owe much to its blessings. Through it we enjoy liberty and protection, in connection with law and order. Civil government is a divine ordinance (Romans 13:1, 1 Peter 2:13-16), instituted to promote the best welfare of man, hence magistrates are to be regarded as God's ministers who should be a terror to evil doers and a praise to them that do well. Therefore, it is with us a matter of conscience to render them respect and obedience in the exercise of their proper functions.

MARRIAGE

Marriage is an institution graciously ordained by the Creator Himself, for the help and continuance of the human family. It is not a mere civil contract, and ought never to be entered upon without a reference to the sanction and blessing of Him who ordained it. It is a solemn engagement for the term of life (Matthew 19:5, 6), designed for the mutual assistance and comfort of both sexes, that they may be helpmeets to each other in things temporal and spiritual. To this end it should imply concurrence in spiritual as well as temporal concerns, and should be entered upon discreetly, soberly, and in the fear of the Lord.

PEACE

We feel bound explicitly to avow our unshaken persuasion that all war is utterly incompatible with the plain precepts of our divine Lord and Law-giver, and the whole spirit of His Gospel, and that no plea of necessity or policy, however urgent or peculiar, can avail to release either individ-

uals or nations from the paramount allegiance which they owe to Him who hath said, "Love your enemies" (Matthew 5:44, Luke 6:27). In enjoining this love, and the forgiveness of injuries, He who has bought us to Himself has not prescribed for man precepts which are incapable of being carried into practice, or of which the practice is to be postponed until all shall be persuaded to act upon them. We cannot doubt that they are incumbent now, and that we have in the prophetic Scriptures the distinct intimation of their direct application not only to individuals, but to nations also (Isaiah 2:4, Micah 4:1). When nations conform their laws to this divine teaching, wars must necessarily cease.

We would, in humility, but in faithfulness to our Lord, express our firm persuasion that all the exigencies of civil government and social order may be met under the banner of the Prince of Peace, in strict conformity with His commands.

OATHS

We hold it to be the inalienable privilege of the disciple of the Lord Jesus that his statements concerning matters of fact within his knowledge should be accepted, under all circumstances, as expressing his belief as to the fact asserted. We rest upon the plain command of our Lord and Master, "Swear not at all" (Matthew 5:34); and we believe any departure from this standard to be prejudicial to the cause of truth and to that confidence between man and man, the maintenance of which is indispensable to our mutual well being. This command, in our persuasion, applies not to profane swearing only, but to judicial oaths also. It abrogates any previous permission to the contrary, and is, for the Christian, absolutely conclusive.

THE FIRST DAY OF THE WEEK

Whilst the remembrance of our Creator ought to be at all times present with the Christian, we would express our thankfulness to our Heavenly Father that He has been pleased to honor the setting apart of one day in seven for the purpose of holy rest, religious duties, and public worship; and we desire that all under our name may avail themselves of this great privilege as those who are called to be risen with Christ, and to seek those things that are above where He sitteth at the right hand of God (Colossians 3:1). May the release thus granted from other occupations be diligently improved. On this day of the week especially ought the households of Friends to be assembled for the reading of the Scriptures and for waiting upon the Lord; and we trust that, in a Christianly wise economy of our time and strength, the engagements of the day may be so ordered as not to frustrate the gracious provision thus made for us by our Heavenly Father, or to shut out the opportunity either for public worship or for private retirement and devotional reading.

In presenting this declaration of our Christian faith, we desire that all our members may be afresh encouraged, in humility and devotedness, to renewed faithfulness in fulfilling their part in the great mission of the church, and through the church to the world around us, in the name of our crucified Redeemer. Life *from* Christ, life *in* Christ, must ever be the basis of life *for* Christ. For this we have been created and redeemed, and by this alone can the longings of our immortal souls be satisfied.

FUNDAMENTAL TRUTHS

1. THE SCRIPTURES. The Holy Scriptures were given by inspiration of God and are the divinely authorized record of the doctrines

which Christians are bound to accept, and of the moral principles which are to regulate their lives and actions. In them, as interpreted and unfolded by the Holy Spirit, is an ever fresh and unfailing source of spiritual truth for the proper guidance of life and practice.

2. THE SPIRITUALITY OF RELIGIOUS EXPERIENCE. The sinful condition of man, his proneness to yield to temptation, the world's absolute need of a Savior, and the cleansing from sin in the work of forgiveness and sanctification through the blood of Jesus are clearly set forth in the gospel of salvation. The possession of spiritual life is thus assured man through a personal faith in Jesus Christ as the Savior who through His love and sacrifice draws us to Him. The vital principle of the Christian faith is the truth that man's salvation and higher life are personal matters between the individual soul and God. The teachings of Jesus Christ concerning the spiritual nature of religion, the impossibility of promoting the spiritual life by the ceremonial application of material things, the fact that faith in Jesus Christ Himself is all sufficient, and His presence in the believer's heart—these virtually destroy every priestly system and point the soul to the only satisfying source of spiritual life and power. Friends accord to every man the right of equality with every other.

3. THE WORK OF THE HOLY SPIRIT. Conviction for sin is awakened by the operation of the Holy Spirit, who causes the soul to feel its need of reconciliation with God. The Holy Spirit testifies of Christ as the only hope of salvation; as man yields to Him he is brought into newness of life through the regenerating power of the Spirit, and has a true realization of citizenship in the kingdom of God. The Holy Spirit witnesses further to the fact of a saved man's adoption into the family of God and of a consequent sonship through Christ. A changed nature and life give evidence of this new relation. Thus established in grace, man is able to bring forth the fruit of the Spirit, which gives further confirmation of a renewed state in grace.

4. THE BAPTISM WITH THE HOLY SPIRIT. The newly converted child of God soon realizes that, although his Christian experience is well begun, he is but a babe in Christ. He senses a soul need that has not yet been met. As he seeks for further light he finds a longing for a greater triumph over the sin in his nature that so constantly besets him. At this point Friends call his attention to the purifying and empowering baptism with the Holy Spirit with which Christ baptizes the earnest believer. Through it the Spirit is poured out upon him and a complete separation takes place in his life, in that sin and holiness are clearly seen as antipodes which cannot coexist if complete victory is to be experienced. John the Baptist, in his presentation of this essential baptism (Matthew 3:11, 12), made clear the fact of the complete destruction of the chaff, on the one hand, and the perfect preservation of the wheat on the other. The chaff represents sin; the wheat, the purified nature of man preserved in holiness. The soul is thus sanctified wholly, or made pure from the defilement of sin within. Thus a complete triumph over sin in the nature is provided for and growth in grace is greatly accelerated.

5. THE BESTOWMENT OF GIFTS. The spiritual gifts are bestowed by the Holy Spirit, and by His incoming in cleansing baptism the essential power for their most efficient employment is given. It is thus that the Head of the Church has been pleased to make use of human instrumentalities in the accomplishment of His purposes; to this end He bestows special gifts upon certain members of the body for the propagation of the

gospel, for the perfecting of believers, and for the edifying and strengthening of the whole body in faith and life and power. The exercise of these gifts is a potent means by which the Church brings the truth to the individual consciousness, interprets and proclaims its message, and reveals its scope and purpose. There are varieties of gifts in the ministry, and in a properly organized body provision is made for the exercise and development of them all. It is not easy to draw a sharp distinction between the different types of ministry; frequently they are united in one person, who is thus peculiarly qualified for helpful service.

There is a gift for the ministry of instruction and exposition, or of teaching the truth. Those who possess this gift are enabled to contribute in different degrees to the establishment of the membership, and to the expansion of the conception of divine things. This ministry of teaching requires a balanced, trained, and well-stored mind, and the consecration of that mind to the service of Him who is the truth.

There is a gift of speaking to states and needs of individuals and congregations. This prophetic ministry is characterized by its spiritual vision, the self-evidence of its message, and its fitness for the situation. It is the gift of seeing truth immediately and of teaching it effectively to others.

There is the gift of exhortation, which is an ability for making an appeal to the hearts of men, stirring them to a sense of God's love and of His purposes for them; it is the power of moving and convincing souls. Those who possess this gift are peculiarly fitted for evangelistic work.

There is also the pastoral gift, which consists especially of ability to do personal work with individuals or with families. This gift fits the possessor of it to comfort those who mourn, to lead the members into a deeper religious life, to arouse in the young an interest in the things of the Spirit, and to impress others with a sense of the scope and reality of the spiritual life. It is the gift of shepherding and feeding the flock.

The church cannot make or appoint ministers; it can only recognize gifts where they exist and properly provide for their exercise and development as a sacred bestowal of the Head of the Church.

A gift of the Spirit is given to "every man to profit withal." There are many gifts set forth in the Scriptures in addition to those for the ministry of the Word. All should prayerfully await and receive the divine leading, to be open to the movings of the Spirit on any line that He may bring as a concern for special service. He who calls will empower, will equip, and will lead into avenues of blessed usefulness.

6. THE LORD'S RETURN. The grand consummation of the divine purpose in regard to His people is seen in the prophetic utterances found in the Scriptures concerning the return of the Lord. He will come as King of kings and Lord of lords to reign over all His universe and thus bring to an end the operations of Satan and his minions. The saints are comforted, as they view the devastations caused by sin in the world, in the assurance that the Lord will come in power and great glory for the punishment of evil doers and the eternal deliverance of His people from the evils of the world. The Lord declares in Revelation 22:20, "Surely I come quickly"; and the Church, the bride, the Lamb's wife, responds, "Even so, come, Lord Jesus." Friends should ever keep this great truth in mind, and thus not be misled by the arguments and reasoning of unbelievers.

STATEMENT OF FAITH OF EVANGELICAL FRIENDS ALLIANCE

THE HOLY BIBLE:

We believe that the Holy Scriptures were given by the inspiration of God; that there can be no appeal from them to any other authority whatsoever; that they are fully sufficient to make one wise unto salvation through faith that is in Jesus Christ; that the Holy Spirit who inspired the Scriptures must ever be its true interpreter as He works through the disciplined and dedicated minds of those within His Church; that any professed guidance that is contrary to these Scriptures must be counted as a delusion.

GOD:

We believe in one God, revealed through the Holy Bible in the person of Jesus Christ; that He is both the creator and preserver of all things visible and invisible; that He alone is worthy of worship—honor, glory, dominion, praise, and thanksgiving—both now and forevermore; and that in the unity of the Godhead there exist three persons, Father, Son, and Holy Spirit, inseparable in divinity, power, glory, and eternity.

JESUS CHRIST:

We believe Jesus Christ to be the only-begotten Son of God; that He was conceived by the Holy Spirit and born of the virgin Mary; that He is the express image of the invisible God; and that He combines within Himself both the nature of God and the nature of man in one perfect indivisible personality—the God-man.

We believe that He was crucified as an atonement for the sins of the whole world, making provision whereby man could find the forgiveness of sins, the power for a new life, and be brought back into a perfect relationship with the Father.

We believe that He arose from the dead, ascended to the right hand of God, making intercession for us, and that He will come to earth again to receive His Church unto Himself and to judge the world in righteousness.

HOLY SPIRIT:

We believe the Holy Spirit to be the third person of the Godhead, proceeding from both Father and Son, but equal with them in authority, power, and glory; that He convicts the world of sin, imparts life to the penitent believer, sanctifies the child of God, and enables one by His indwelling presence to love God supremely.

MAN:

We believe that God created man in His own image; that he enjoyed unbroken fellowship with his maker; and that his whole life centered in the person of God. We believe that man fell from this original state by an act of transgression; that in this fall man suffered the immediate loss of his perfect relationship to God, making self the center of his life; and that in this act he suffered immediate spiritual death. In this disposition to sin all men are born. We own no principle inherent naturally in man by which he may be saved, except by the grace of our Lord Jesus Christ as a provision for all mankind.

SALVATION:

We believe that by the grace of our Lord Jesus Christ and by the direct and immediate agency of the Holy Spirit, man may be recovered

from his fallen state through divine enlightenment, forgiveness of sin, regeneration and sanctification of his affections, and the final glorification of his body; that in this life man may love God with all his heart, soul, mind, and strength; that he may live in victory over sin and enjoy unbroken fellowship with his Father; and that once more his whole life may center in and revolve around his Creator and Father.

We believe that the experience of sanctification is the work of God's grace by which the affections of men are purified and exalted to a supreme love to God; and the believer is empowered to witness to the living Christ. This is accomplished by the baptism with the Holy Spirit in the life of a dedicated and believing child of God; that this is both an act in which the heart is cleansed from an imperfect relationship and state and a process in which the life is continuously disciplined into paths of holiness.

THE CHURCH:

We believe that all those persons who repent of their sins and believe in Jesus Christ as their Savior are born again into His kingdom by the Holy Spirit, and that these constitute the Church universal of Jesus Christ. This Church we believe to be spiritual in nature, universal in scope, holy in character, and redemptive in her life and purpose.

We believe that wherever two or three are gathered together in the name of Christ, He is truly present in the person of the Holy Spirit and that such an assembly is a local church, the visible expression of His body, and the Church universal.

We believe that every believer must relate himself to the local and visible body of Christ being fitly framed together with others into a holy temple in the Lord and builded together for a habitation of His Spirit.

CHRISTIAN WORK:

We believe that in the church, the believer is committed to both the worship and the work of God; that this work involves not only personal righteousness as the fruit of a new life, but the ministry of evangelism and teaching; that in this commission of Christ every believer is involved in the stewardship of the kingdom, and that it is fulfilled only by faithful service in and through the fellowship of His Church; and that this work is continuous until Christ comes again calling the Church unto Himself. We believe that all Christians are called upon to witness by word and by deed within a sinful world, not returning evil for evil, but in Christlikeness demonstrating love, forgiveness, and the way of peace.

We believe that in the fellowship of His body, the Holy Spirit gives to every member a gift to be exercised for the mutual advantage of every member in the body, and for the influence of the church upon those outside; that the ministry is such a gift given to certain ones whom God calls and ordains for a special service of leadership in His Church; that this service may be that of pastoring, teaching, evangelizing, or administration.

LIBERTY:

We believe in the doctrine of Christian liberty, and that this liberty is to be granted in all areas that are not essential to one's final salvation. While we recognize that among God's children there are differences of faith and practice, due to our imperfection, we must look forward to the time when we shall all come into a greater unity of the faith. Until then we believe that in essentials there must be unity, that in nonessentials there must be liberty, but in all things there must be charity.

SPIRITUAL REALITIES:

We believe that both Christian baptism and communion are spiritual realities beyond the mere physical and outward ordinances; that baptism is an inward receiving of the Holy Spirit in which He becomes Lord over all—guiding, cleansing, empowering, and in general representing God to us in immediate experience; that communion is the daily receiving and realization of Jesus Christ as Savior and Lord; that this communion is dependent not only upon the condition of the believer walking daily in the light of Christ, but in the historic act of Christ on Calvary as His body was broken and blood shed once and for all for us; that Christ thus becomes a daily personal spiritual reality known immediately in Christian experience; and that through Him and His baptism God and divine realities are known experientially and immediately.

RESURRECTION AND JUDGMENT:

We believe in the second coming of Christ: that at His coming the dead shall be resurrected, some to everlasting glory and others to everlasting shame; that we shall all stand before the judgment seat of Christ to receive recompense for the things done in the flesh; that the judgment of the blessed shall be unto heaven, and the judgment of the lost unto hell; that the punishment of the wicked and the blessedness of the righteous shall be everlasting; that this judgment is in the hands of our compassionate Redeemer, who doeth all things after the counsel of His wisdom, love, and holiness.

PART II

THE FORM OF GOVERNMENT

CHAPTER I

THE DENOMINATION OF THE FRIENDS

1. **THE BOND OF UNION.** The denomination of the Friends is composed of yearly meetings with their subordinate branches and delegate structures around the world. The bond of union is maintained by annual correspondence between them; by issuing and receiving the credentials of ministers for special service; by granting and receiving certificates of membership in cases of removal; by joint participation in religious and benevolent enterprises; and by occasional gatherings. Each yearly meeting is independent in the transaction of its business, but consolidation of efforts has resulted in groupings of yearly meetings as described in the **HISTORICAL STATEMENT**.

2. **THE FORM OF GOVERNMENT.** The Friends recognize and emphasize the fundamental and essential truth that Jesus Christ is the Head of His Church; that He dwells in the hearts of His believers; that, as they look for His guidance, their understandings are enlightened and they are enabled to do His will. Associated with this is the further truth that the Head of the Church is pleased to confer upon each believer some special gift or gifts which he is to exercise with such ability as he may possess. Members have equal rights and privileges in the denomination, modified only by the gifts they have received and their faithfulness in the exercise thereof. It is therefore both theocratic and democratic in the principles of its government.

3. **ADMISSION TO MEMBERSHIP.** The Friends admit into membership all who make a profession of faith in the Lord Jesus Christ, whose lives testify to their union with Him, and who accept the doctrine of the gospel as held by the Friends (see p. 60).

4. **POSITIONS OF LEADERSHIP.** Positions in the organization relating to spiritual matters result from official recognition of these gifts by the body rather than from appointment to office. Appointments are made to other positions. Each member has duties to perform and responsibilities to meet, and the business of the organization is conducted in recognition of this equality of rank in the membership, with the further recognition of the special gifts. There are no distinctions in the rights, privileges, or responsibilities of the members because of sex, color, or race.

5. **A FRIENDS CHURCH.** A congregation of Friends, fully established, is called a local church. It is under the supervision of its pastor and spiritual life committee as to its spiritual interests and as to the moral conduct of its members.

6. **TRANSACTION OF BUSINESS.** The business of the organization is transacted in business sessions, in which every active member of the body has a right to participate.

CHAPTER II NORTHWEST FRIENDS CHURCH

SECTION I THE LOCAL CHURCH

A—GENERAL ORGANIZATION

1. COMPOSITION. The local Friends church is an organization which consists of all of those persons recorded on its list of members.

2. REGULAR MEETINGS. Sunday and midweek services of instruction, worship, and evangelism are held, in conformity with the schedule adopted. Business sessions are held at intervals of not more than three months, plus called sessions when circumstances require. In all such sessions all active members are encouraged to be present, with those over fourteen years of age qualified to participate in reaching decisions.

3. CALLED SESSIONS. A special business session may be called when it seems necessary in the judgment of the pastor and/or the presiding clerk. Such a called session, or a session adjourned to meet at the call of the clerk, is announced in the regular Sunday morning service prior to the selected date of the session.

4. FUNCTIONS. The local church is the general policy making body. It has authority to call and contract pastoral services; to adopt the annual budget; to accept and dismiss members; to hold and administer real estate and other property for the use of the church; to consider, adopt, and carry out measures in the interest of the church and of the community at large.

5. INCORPORATION. Local churches are at liberty to incorporate, in harmony with the *Constitution and Discipline* of the Yearly Meeting and state laws (see Sec. VI, p. 80).

6. REPRESENTATION IN THE AREA. Each church appoints annually one of its members to serve on the area nominating committee.

7. REPRESENTATION IN THE YEARLY MEETING SESSIONS. The church appoints annually one for each fifty resident active members or major fraction thereof to serve on the representative body of the Yearly Meeting; each church is entitled to at least one, and at least one is appointed also to membership on the administrative committee of the local church. Alternates to serve as representatives may be appointed at the discretion of the church (see page 58).

8. EXTENSION CHURCHES AND MISSION POINTS. A local church may be asked by the Yearly Meeting to sponsor an extension church in its geographical area (see p. 37). The extension church may appoint annually one member of the area nominating committee and one

representative to the Yearly Meeting sessions. A mission point may be initiated by the local church or by the Yearly Meeting and placed under the care of the local church strategically located.

B—OFFICERS

1. CLERKS. A member of the church is appointed annually to preside over all business sessions. As presiding clerk he signs on behalf of the church all of its official documents. He is chosen with reference to his sound judgment and spiritual discernment, and to his ability to determine the will of the body as he conducts the business of the church. The recording clerk keeps a faithful record of all business proceedings and provides copies thereof to those authorized to request them. An assistant clerk and/or reading clerk also may be appointed.

2. OTHER OFFICERS. Each church appoints one of its members to serve as treasurer, with the customary responsibilities. Another person, or perhaps the recording clerk, serves as statistician, keeping accurate records of membership, births, deaths, marriages, and transfers. Other personnel may be added as required.

3. QUALIFICATIONS. All officers and committee chairmen are to be active members of the church. (See Page 61, Para. D.)

C—COMMITTEES

Four main committees are appointed by the church; their responsibilities include all of the departments of interest and activity. They are: Spiritual Life Committee; Education Committee; Stewardship Committee (which includes the trustees); Outreach Committee. Except as otherwise provided, each committee is organized by appointment of chairman, vice-chairman, secretary, and other officers as needed. Chairmen of these committees should see that the different areas of their responsibility are given equal representation in the committee. In addition to these are the Administrative Committee and the nominating committee. Other standing or *ad hoc* committees may be appointed at the discretion of the church.

1. SPIRITUAL LIFE COMMITTEE. The committee is composed of three or more active members of the church, appointed for terms of three years with the terms of one-third expiring each year. It is charged with responsibilities as follows (see also paragraph c, p. 52):

a. Coordination of the areas of worship, evangelism, and spiritual leadership.

b. Encouraging the use of gifts and talents, including music and other arts.

c. Review of pastoral leadership and recommendation, after consultation with the Yearly Meeting General Superintendent, of a candidate and his terms of service.

d. Recommendation to the local church concerning pastoral duties, assistants, salaries, and vacations.

e. Cooperation with and encouragement and strengthening of the minister in his pastoral service and other responsibilities and interests.

f. Counseling members regarding their spiritual welfare and endeavoring to aid them in the attainment of a high standard of spiritual life; loving administration of corrective measures when deemed advisable. A subcommittee of mature members with quick discernment and tender sympathy, who may be called elders, is given these crucial responsibilities. See page 65.)

g. Through spiritual communion and social function, promotion of Christian fellowship and unity.

h. Reviewing and recommending of candidates and preparing them for membership.

i. Arranging for special speakers and pulpit supply in consultation with the pastor.

j. Planning and direction of special programs of evangelism, including lay witness and visitation as well as public services in the church.

k. Promotion of means to encourage mission points and extension churches; helping to secure personnel for them.

l. Encouraging the formation and conducting of Bible study groups.

m. Provision for recruiting and recording of prospective ministers and missionaries and their continuing growth.

n. Counseling of youth considering conscientious objection to military service.

o. Provision for nursery and children's church (may be delegated to the education committee).

p. Appointment and supervision of greeters and ushers for all regular church services.

Subcommittees or individuals are appointed when circumstances require, to be charged with special responsibility in one or more of these areas, such as music, counseling, pastoral relationship, evangelism, and others, serving on behalf of the committee.

2. EDUCATION COMMITTEE. The committee is composed of three or more members, appointed for terms of three years with the terms of one-third expiring each year. It carries on essential initiative and supervision on behalf of children, youth, and adults in the areas of Sunday school, day school, Friends Youth, vacation Bible school, clubs, camps, retreats, and the church library. Specific duties include the following:

a. Coordination of all the education ministries listed, to avoid overlap and conflict either in schedule or in personnel.

b. Appointment of all personnel involved in these ministries, including the Sunday school staff, library staff, directors, and counselors.

c. Cooperation with the spiritual life committee in calling and appointment of a youth minister or director.

d. Selection of curricula for all educational activities.

e. Utilization of approved Yearly Meeting or EFA programs in these areas.

f. Providing opportunities for leadership training to members of the educational staff.

g. Recommendation of improvements in physical equipment for the program.

h. Encouragement of youth to attend a Friends academy or college, and of those who attend secular schools to maintain a consistent Christian witness.

i. Encouragement of support for Northwest Yearly Meeting sponsored Friends schools, namely, Greenleaf Academy and George Fox College.

j. Promotion of participation by members in local school organizations.

k. Provision for nursery and children's church (if not by spiritual life committee).

l. Planning for instruction relative to the Friends testimony regarding peace and war, to Christian stewardship, and to worldwide missions.

m. Sound instruction on marriage and the issues of drugs, alcohol, tobacco, and sex.

Subcommittees or individuals may be given special responsibility in certain areas, such as Sunday school, Friends Youth, vacation Bible school, and camps, to serve on behalf of the committee.

3. STEWARDSHIP COMMITTEE. The committee is composed of three or more members appointed for terms of three years with the terms of one-third expiring each year. Of these, three or more members of the church are appointed to serve as trustees for terms of three years with the terms of one-third expiring each year. The related areas are financial, stewardship, and trusteeship. Responsibilities in each area are as follows:

a. Stewardship. The committee, through its subcommittees or individual members assigned to special responsibility, carries on as indicated:

(1) Preparation of the annual budget in consultation with other committees, and presentation for approval to the church in business session.

(2) Consideration and approval of proposals for special offerings and nonbudget expenditures.

(3) Supervision of the treasurer and the auditing of his books.

(4) Planning the raising of budgeted funds in cooperation with the church.

(5) Promotion of stewardship of time, talents, and money.

(6) Promotion of estate planning.

(7) Provision for adequate ministers' retirement coverage, in cooperation with other churches.

b. Trustees. They are the legal agents of the church. Their duties:

(1) To hold and care for all church properties.

(2) Receiving and administering all proceeds of wills, endowments, and other gifts as directed by the donors and the church.

(3) Provision for custody of all except current church records.

(4) Transaction of real estate purchases and sales as directed by the church.

(5) Securing and maintaining of adequate insurance.

(6) Budgeting of payable taxes and insurance premiums.

(7) Employment and supervision of custodial service.

(8) Establishing of policies relating to the use of church facilities.

4. OUTREACH COMMITTEE. The committee is composed of three or more members appointed for terms of three years with the terms of one-third expiring each year. With subcommittees or individuals appointed for special areas the committee carries the responsibility in these realms:

a. To encourage support and keep the church informed regarding missions.

b. Cooperation with other churches in planning and conducting area missionary or outreach conferences.

c. Encouragement of those who show interest in missionary service.

- d. Rendering of physical assistance to those in need, both members and others.
- e. Recommendation of special projects for relief.
- f. Support by the church of legislation in the realm of sound moral principles.
- g. Promotion of proper interracial communications and activities.
- h. Promotion of special ministries, either individually or in co-operation with other churches of the area.

5. **ADMINISTRATIVE COMMITTEE.** The committee consists of the pastor, the presiding and recording clerks of the local or extension church, the chairmen of the four main committees, and the Yearly Meeting representative. Others may be included at the discretion of the church, maintaining a balance of all age groups.

The committee meets each month in the interims between the quarterly business sessions of the church at large. Additional sessions may be called by the presiding clerk and/or pastor, either of whom may be designated by the church to preside over all sessions.

The administrative committee is delegated to act in interim, taking any action needful in the interest of the church, and especially to chart and implement its major goals. It reports its actions to the church in business session. It also presents for consideration names of persons to serve on the nominating committee.

In the realm of publicity this committee is responsible for the distribution of church publications and for reporting church news to the *Evangelical Friend*. Moreover, it is responsible for communication of the activities of the committees to the church and community and for all public relations.

6. **NOMINATING COMMITTEE.** This committee, composed of six active members of the church, is appointed annually, it being stipulated that at least one-half of the current members be retained with the new appointments.

The nominating committee retains its identity throughout the year, to take action in case of vacancy in any office under its jurisdiction.

At the last business session of the church before July 1 each year, the committee presents nominations for all offices and committee memberships subject to appointment and, if so instructed by the church, designates by name the chairmen of the four main committees. In the selection of these names the committee endeavors to secure the best information possible with regard to capabilities in the different realms of activity.

D—NEW WORK AND NEW CHURCHES

1. **OPENING A NEW WORK.** A new work may be entered upon by a local church or the Yearly Meeting, either body by its spiritual life committee or spiritual life board, or by an area through a specially appointed committee. When a person or a group desires to initiate a new work, the authorization of one of these bodies should first be secured.

2. **MISSION POINTS.** Unless organized by a substantial group of Friends from a local church (see below), a religious work in its first phase, duly authorized and carried on by Friends leadership, is designated as a mission point. It may consist of a Sunday school, a prayer meeting, a Bible study class, or a preaching point, utilizing such facilities as a home, a schoolhouse, or an abandoned church building. Very little organization

is necessary, since all of its affairs are to be administered by the body under whose leadership it has been initiated.

3. **EXTENSION CHURCHES.** When a mission point has developed to the place where it appears to the initiating body that it possesses the potential of a local church, that body, if a local church or area, petitions the Yearly Meeting spiritual life board to organize it as an extension church. The board, at its discretion, may do so by guiding the mission point congregation into a simple but functional organization, involving the appointment of individuals among its own members to handle local affairs.

When a substantial group of Friends from established churches, normally nonresident members living in an area more or less remote from established churches, wishes to form a new congregation with extension church status, they may make contact with a conveniently situated local church or with the Yearly Meeting spiritual life board and follow the same procedure as outlined above.

The spiritual life board has power, after due consultation with the local congregation and the General Superintendent, to select and call the pastors and has general supervision over the extension church, such supervision implying no financial obligation on its part other than that which it may voluntarily assume. The board may petition a local church, preferably the initiating body, to share in the sponsorship of the congregation, with or without financial obligation. Friends and others may become members of the extension church through regular procedures (see pp. 60-61). They then enjoy dual membership, being listed separately as dual nonresident members by the parent church (but not included in the statistical report) and as resident by the extension church. The clerk of the extension church notifies the clerk of the parent church concerning reception of members and transfer of members to other churches.

Once duly established in accordance with the procedures outlined above, the extension church appoints its own officers and committees annually thereafter, subject to the approval of the Yearly Meeting spiritual life board. The extension church appoints annually one member to the area nominating committee, reporting same to the area superintendent, and one member of its administrative committee to the Yearly Meeting representative body, reporting same to the Yearly Meeting clerk. It prepares annually a statistical report on the same order as that requested from the local churches.

The extension church is responsible for its proportionate share of the financial support of the Yearly Meeting program through the unified budget on the same terms as those which apply to the local churches (see pp. 58-59).

All property rights involved in connection with an extension church are vested in the Yearly Meeting through its board of trustees, or, at the discretion of the spiritual life board, in some incorporated church within the same state. Projects for buying, building, and remodeling are to be submitted to the proper agencies of the Yearly Meeting and their approval secured before action is taken (see p. 46).

4. **NEW LOCAL CHURCHES.** An extension church may request the sponsoring body to take proper steps toward its establishment as a new local church. Likewise the sponsoring church may take the initiative, making sure to secure the concurrence of the extension church. When such action has been approved by the local church, it sends a proposition thereof to the Yearly Meeting spiritual life board, stating when and where the

business sessions of the new church are to be held and to what Yearly Meeting area it is to be attached. Upon approval by the board the extension church is so notified, and upon receiving this notification is authorized to proceed with full organization as a local church.

5. **UNION OF CHURCHES.** When it is proposed that two or more local or extension churches, or a local and an extension church, unite or consolidate to form one new local church, the proposal is given full and careful consideration by the churches involved. When, after consultation with the General Superintendent, each of them has taken official action to approve the union, the General Superintendent carries their request to the Yearly Meeting spiritual life board. When its sanction has been secured, the churches proceed to unify their business sessions, their officers and committees, their services, and their holdings at the time and in the manner which seem best to them in their situation. They consult with the Yearly Meeting board of trustees in regard to proper adjustment or disposal of real estate and other assets. The united church chooses the site and facilities best adapted to its need, and the name by which it is officially to be known. Membership of the churches uniting is transferred en masse to the new united church. If the constituent churches were located in different Yearly Meeting areas, the new church petitions the Yearly Meeting for affiliation with the area of its choice.

6. **DISCONTINUANCE OF CHURCHES.** The Yearly Meeting spiritual life board has authority, when cases of irregularity of procedure or deterioration of status appear in the affairs of a local or extension church, to make careful investigation through its officers or an appointed committee. It advises in cases of difficulty, endeavoring to help the church to maintain its active relationship with the Yearly Meeting and with its community. When such a church is judged by the board to be no longer effective and its continuance unwarranted, it has authority to dissolve or discontinue the local or extension church or, when feasible, to effect its union with another church; or, in the case of a local church, to reduce its status to that of an extension church.

7. **RETURN TO EXTENSION CHURCH STATUS.** Action may be initiated by either the Yearly Meeting spiritual life board or the local church to consider the advisability of its return to the status of an extension church. In such a case the board appoints a committee to assess, in cooperation with the local church or a committee appointed by it, the total situation as it affects the proposition under consideration. If, by common agreement and official action of the local church, the change appears to be in order, the board then assumes supervision of the church as outlined above (paragraph 3). The new status continues until action to reverse the status (paragraph 4 above) is again appropriate.

8. **NOMENCLATURE.** The word "Friends" is to be included in the naming of a work in any phase; for example, Pennville Friends Mission Point; Pennville Friends Extension Church; or Pennville Friends Church.

9. **NEW AREAS.** Local churches have authority to petition the Yearly Meeting to establish, discontinue, divide, or redefine an area, or to unite two or more areas (see below). They may also request transfer of their affiliation from one area to another.

10. **NEW YEARLY MEETINGS.** When one or more areas wish to be set off and established as a new yearly meeting, they inform the Yearly Meeting of their desire and of their concurrence in the proposal.

The Yearly Meeting then considers the advisability of such action and renders a decision in view of all the facts involved. If action is favorable and a new yearly meeting is to be established, the Yearly Meeting appoints a committee, not to exceed ten in number, to attend the opening of such yearly meeting with the minute of the Yearly Meeting establishing it; this committee inaugurates sessions in accordance with the form of organization of existing yearly meetings.

E—CHURCH COMMUNICATIONS

A local or extension church may forward to the area business session as excerpts from its minutes proposals for joint action in establishing new mission points, or expressions of concern for the welfare of the church which it desires to have sent to the Yearly Meeting for its consideration and action.

SECTION II AREAS

ORGANIZATION AND FUNCTIONS

1. **FORMATION.** The Yearly Meeting, through a selected agency or upon its recommendation, groups the existing local churches with their sponsored extension churches and mission points into administrative entities known as areas. Division is made, normally, on the basis of geographical proximity or accessibility, provided, that the reasonable request of any local church is to be given due consideration. A new local church is assigned by the Yearly Meeting to a specific area, with the understanding that the church may express its preference for such assignment.

2. **MEMBERSHIP.** An area consists of all of the local and extension churches and mission points, with all of their listed members, both individually and collectively, which are located within its limits.

3. **OFFICERS.** The area officers consist of secretaries, one corresponding to each of the boards of the Yearly Meeting (excepting the board of trustees), a recording secretary, and a member of the department of ministerial training and recording. Except for the recording secretary, all secretaries are appointed annually as members of their respective Yearly Meeting boards. They are nominated to the area in business session by a committee composed of members named by each of the constituent local and extension churches (see p. 32). The spiritual life secretary serves also as area superintendent (see p. 52). He convenes and instructs the nominating committee, presiding until they have named their chairman. The stewardship secretary serves as area treasurer.

4. **RALLIES.** Each area holds rallies three times per year: fall, winter, and spring. A schedule prevails, set up by the Yearly Meeting through its selected agency. Any situation peculiar to an area is considered in the formulation of the schedule. The rallies are planned and supervised by the area superintendent in cooperation with other area secretaries whose work is to be presented. Each department is to be adequately represented, but preferably not more than two in any one rally. Programs planned at the Yearly Meeting level are given priority.

5. **BUSINESS MEETINGS.** There is at least one business session per year. It serves for the election of officers, the receiving of the annual financial report, the approval of the annual budget, and the consideration of

joint projects and concerns forwarded from the churches. Adjourned sessions may be scheduled when desired, in accordance with the standard procedure (see p. 32).

6. **CALLED MEETINGS.** A special business session may be called by the superintendent at the request of two or more clerks of local churches or of the Yearly Meeting General Superintendent. Adequate notification is sent to each local and extension church clerk in time for announcement in a Sunday worship service.

7. **AREA FINANCE.** The area adopts, at its annual business session, a budget to provide for its financial needs.

SECTION III THE YEARLY MEETING

A—GENERAL ORGANIZATION

1. **COMPOSITION AND POWERS.** The Yearly Meeting consists of the members of the areas subordinate to it; it possesses complete legislative, judicial, and administrative authority. It has the power to counsel, to admonish, or to discipline its subordinate churches; to institute measures and provide means for the promotion of truth and righteousness; to inaugurate and to carry on departments of religious and philanthropic work. It may review the proceedings of any church, and gives advice and instruction to the churches when these are requested or when they are thought necessary.

2. **PURPOSE OF THE ANNUAL SESSIONS.** The design of its annual assemblies is the general order and regulation of the affairs of the church in the service of God and the maintenance and promotion of Christian faith, love, unity, life, and practice throughout its subordinate churches.

B—YEARLY MEETING SESSIONS

1. **TIME AND PLACE.** The annual sessions of Northwest Yearly Meeting are held at Newberg, Oregon; they open at such time as may be determined by the Yearly Meeting or its Executive Council. Sessions may be held elsewhere by adjournment or by action of the Meeting. If the presiding clerk is absent the assistant clerk (if he also is absent, the recording clerk) opens the sessions and directs the representatives to nominate at once persons to fill such vacancies, either pro tem or permanently as the case may require.

C—OFFICERS

1. **PRESIDING CLERK.** The representatives from the churches nominate to the Yearly Meeting at its last regular business session a person to serve as presiding clerk for the following year. If approved by that body, he takes office immediately after the close of the Yearly Meeting sessions. He serves as chairman of the Executive Council, receives and answers official communications, and makes all needful preparation for presenting the business of the Meeting at its next annual sessions. During his term of office his interpretation of the *Constitution and Discipline* is final, unless he is overruled by action of the Yearly Meeting body. He, with the assistance of the other clerks, allots time in the Yearly Meeting sessions to the various boards, with the advice and consent of their presidents.

2. **OTHER CLERKS.** In the same session the Meeting appoints, on nomination by the representatives, an assistant clerk, a recording clerk, an

assistant recording clerk, and an announcing clerk. The assistant clerk is kept informed on matters of importance in preparation for the annual sessions, in order that he may act in the absence of the presiding clerk with the greatest efficiency. During the regular sessions he acts as reading clerk. The assistant recording clerk compiles the Yearly Meeting directory for inclusion in the *Minutes*.

3. **GENERAL SUPERINTENDENT.** The Yearly Meeting appoints, on nomination by the Executive Council, a person to serve as General Superintendent. His initial appointment is for a term of two years. The following year, and annually thereafter, as his services prove to be satisfactory and effective and as he senses a continuing concern for the work, the appointment is extended for an additional year, thus giving him with each extension a two-year period in prospect for long-range planning. (A period of one year for smoother transition is also thus provided when his services are to be terminated.)

He must be well qualified by maturity and experience and by executive ability to exercise general supervisory care over all departments of work of the Yearly Meeting. He is authorized to call together any board or committee of the Yearly Meeting in case of a vacancy in the presiding office, and is ex officio a member of all such administrative bodies. He gives special attention to the operation of an effective program of evangelism, assisting in the placement of pastors, evangelists, and missionaries, in the promotion of revivals, conferences, and rallies, and in the advancement of the church into new fields of work.

4. **ADMINISTRATORS AND FIELD SECRETARIES.** The Yearly Meeting appoints annually, on nomination by the Executive Council with the advice and approval of the General Superintendent, a person to serve as assistant superintendent. He is one well qualified by maturity and experience to carry out his appointed responsibilities. He works under the supervision of the General Superintendent in any or all of the departments of work of the Yearly Meeting; he familiarizes himself with the activities of all boards and committees and attends their meetings at their request or at the suggestion of the General Superintendent.

At such times as the interests of any of the Yearly Meeting boards may require it, the Yearly Meeting may appoint or employ field secretaries to supervise and promote the work. They are nominated, with the advice and approval of the General Superintendent and on request by the interested boards, by the Executive Council, which also makes recommendations concerning compensation. They are responsible to the Yearly Meeting through the General Superintendent.

5. **TREASURER.** The Yearly Meeting appoints annually, on nomination by the representatives, a person to serve as treasurer. He receives money from the churches and from other sources for the Yearly Meeting's use and pays out the same as directed by the Yearly Meeting. He is authorized to receive and to issue official receipt for all legacies, donations, or other funds requiring a formal legal acknowledgment. He submits his report annually.

6. **FINANCIAL SECRETARY.** The Yearly Meeting appoints annually, on nomination by the Executive Council, a person to serve as financial secretary. It is his special duty to stimulate among the churches interest in and giving toward the unified budget.

7. **ARCHIVIST.** The Yearly Meeting appoints, on nomination by the Executive Council, a person to serve as Yearly Meeting archivist.

His term of office is two years; he may be reappointed at the discretion of the Yearly Meeting. He must be a person with an active interest in history and an awareness of the value of documents for the writing of history. It is his duty to gather, evaluate, and preserve documents of all sorts which record events of the past and to make them conveniently available for any who wish to study or write on historical themes. The Yearly Meeting provides for a depository suitably located, with optimum conditions for preservation of perishable materials.

8. CLERK OF THE REPRESENTATIVES. The Yearly Meeting appoints annually, on nomination by the representatives, a clerk to preside over the deliberations of the representative body for the following year. He is appointed soon after the opening of the annual sessions, so that if he lacks previous experience he may sit in the remaining meetings of the body to observe the procedure and to receive instruction from the clerk then in charge. He may be reappointed on expiration of his term. He should be a person well qualified to preside without prejudice or partiality and to expedite the handling of the business without neglect of proper hearing and deliberation. It is his duty to acquaint himself thoroughly with the functions of the representative body and the procedure necessary for their fulfillment and also to secure all materials, such as lists of church and area appointments, which will be needed in the course of the sessions. He instructs and aids his recording clerk in the preparation of reports to the Yearly Meeting on matters referred to the representatives and acted upon by them and on nominations made in accordance with the Yearly Meeting *Constitution and Discipline*.

9. CORRESPONDENT. The presiding clerk of the Yearly Meeting acts as correspondent. He signs the official certificates of ministers liberated for service in foreign lands, epistles and other documents issued to other yearly meetings, and such documents and transcripts of records as may require official certification.

10. CARETAKERS. Caretakers to render general assistance during yearly meeting sessions are appointed each year by local churches under supervision of the Yearly Meeting recording clerk.

11. OTHER OFFICERS. The representatives present annually to the Yearly Meeting for approval the names of persons to serve in other capacities, such as statistician and custodian of documents.

D—THE EXECUTIVE COUNCIL

1. COMPOSITION. The Executive Council of the Yearly Meeting consists of the presiding clerk, who serves as chairman; the assistant clerk, who serves as vice-chairman; the General Superintendent; the assistant superintendent; the financial secretary; the treasurer; the clerk of the representatives; one member chosen by each of the Yearly Meeting boards; additional members appointed, one by each of the areas; such others as may be designated by the Yearly Meeting.

2. MEETINGS. The Executive Council meets at regular times for the transaction of routine business. It may be called by its presiding officer, at the request of five or more members, to meet at any time during the year. Called meetings are preceded by ten days' written notice to all members, with a statement of the particular business at hand. A quorum for taking official action is eight members. An administrative committee composed of the chairman and vice-chairman and two additional members-

at-large selected by the Council is available to the General Superintendent to provide advice and counsel during the interims between full Council meetings. They may also do research and administer projects as assigned by the Council.

3. DUTIES AND FUNCTIONS. The Executive Council attends to any business which the Yearly Meeting refers to it and is responsible for the following specific functions:

a. To represent the Yearly Meeting in the interim of its annual sessions and to act on behalf of the Yearly Meeting in cases where the interest or reputation of Friends may render it necessary. All such proceedings are reported to the Yearly Meeting in session.

b. To consider at its midyear meeting the recommendations for each department as received through the stewardship board. It takes into account the financial requirements of the total plan and the resources of the Yearly Meeting, and then combines the board askings and other needs into an operating plan consistent with the overall objectives of the Yearly Meeting (see p. 58).

c. To present this unified budget, with the assistance of the financial secretary, to the local and extension churches as their proportionate share of the total need, this share to be based on the percentage of their residual income (for definition see pp. 58-59) which was recommended by the stewardship board, and to secure their commitments, encouraging them to pledge beyond their proportionate share whenever possible.

d. To present the unified budget thus formulated to the Yearly Meeting for its approval.

e. To consider and act upon requests for the privilege of making financial appeals during the sessions of the Yearly Meeting, and of making general financial appeals, on behalf of any of the boards, within the limits of the Yearly Meeting during the year. Such appeals may be approved for matters beyond the essential budgeted programs of the boards.

f. To nominate to the Yearly Meeting persons to serve as General Superintendent, assistant superintendent, financial secretary, and such other official positions as the Yearly Meeting may designate, at the same time making recommendations as to the salary and expense allowance of the General Superintendent and assistant superintendent.

g. To consider carefully any question of doctrine, organization, policy, or procedure which may be submitted to it by an officer or board of the Yearly Meeting, and to decide whether the matter should be placed before the Yearly Meeting in session for consideration and action.

h. To nominate annually to the Yearly Meeting six persons to serve as members of the George Fox College board of trustees.

E—YEARLY MEETING BOARDS

1. GENERAL RESPONSIBILITY. The different types of work carried on by the Yearly Meeting are grouped under the various boards, and provision is made within the organization of each for needful activity in all those realms of responsibility which may be designated to it. Any new type of work is cared for, if at all possible, by assignment to an existing board, rather than by the creation of a new board.

2. GENERAL REGULATIONS.

a. Terms of Office. All board members, except such members as may be appointed for a different term, serve one year.

b. Organization Representatives. In case some organization which is not directly involved in the activities of any board senses the need for representation on a board whose interests are of a related character, such organization may make its request to the Yearly Meeting through the Executive Council. Upon approval by both of these bodies, the organization may appoint annually one of its members to serve ex officio on the board involved, such appointment to replace one of those ordinarily named by the Yearly Meeting.

c. Additional Members. Each board is authorized, at its own discretion, to add other Friends to its membership, and to select others with special qualifications to serve with it as informants or consultants, either on a continuing or *ad hoc* basis. In both cases such appointments are reported to the Executive Council and/or its administrative committee for approval.

d. Limitations on Board Membership. The members of a Yearly Meeting board who fill the offices of the board are considered members in official position. Those not appointed to offices are members in unofficial position. One person may be permitted, if necessary, to occupy unofficial positions on two boards, or an official position on one board and an unofficial position on another. It is recommended that no person occupy more than one official position on the boards. No one person is to represent more than one board in the membership of the Yearly Meeting Executive Council.

e. Board Structure. Presidents of the four main boards (trustees and publication excepted) are appointed annually by the Yearly Meeting on nomination by the representatives. A vice-president and secretary are then appointed by each board from among its members. In cases where separate realms of activity or responsibility within a board are defined, each is classed as a department and is headed by a chairman appointed by those involved. Within a department there may be committees with special duties assigned. Other officers are appointed as functional needs may require.

f. Board Executive Committees. The executive committee of each board consists of its president, vice-president, secretary, and other officers, together with the General Superintendent of the Yearly Meeting ex officio. The committee acts in accordance with the instructions of the board.

g. Meetings of the Boards. Boards meet whenever necessary, care being taken to give adequate notice to all members. Regular meetings are held in connection with the Yearly Meeting sessions, but not in conflict with business hours, and at a suitable time about midyear. The board travel fund of the unified budget provides for expenses of regularly appointed members in connection with attending the mid-year meetings. Travel expense for other members and for meetings at other times is arranged for by the individual boards, as are also honoraria and/or professional fees for informants and consultants.

h. Responsibility for Annual Reports. Each Yearly Meeting board determines how the statistics and other information concerning the work of its departments are to be presented to the Yearly Meeting in session. Each one notifies the Yearly Meeting clerk at a suitable time

so that he may compile the program for the coming session, and also the local and extension church committees as to what information is wanted, providing suitable blanks when necessary. Each chairman of a local committee, with the assistance of other members of his committee, compiles all necessary data and sends it to the president of the corresponding Yearly Meeting board; he sends a copy also to the corresponding area secretary.

i. Vacancies. Voluntary resignation of a member tendered to the appointing body, or any of the following circumstances with or without resignation, results in a vacancy in the membership of the board: appointment of a Yearly Meeting appointee on the board, as by an area or other organization, to an office by virtue of which he is a member of the board; removal of residence by a member to another yearly meeting or from the area which appointed him; disownment of a member by his own church or his deposition from the ministry; the death of a member.

Vacancy occurring through loss of a member appointed by an area or a voluntary organization is filled only by the body appointing. Vacancy due to the loss of a member appointed by the Yearly Meeting is filled by appointment by the board concerned if it occurs before the last interim meeting of that board; by the Yearly Meeting in session if it occurs after such interim meeting.

F—MEMBERSHIP, ORGANIZATION, AND FUNCTIONS OF BOARDS AND COMMITTEES

1. SPIRITUAL LIFE BOARD.

a. The Yearly Meeting Board. The spiritual life board stands in a pastor-counselor relationship to the Yearly Meeting as a whole. The scope of the ministry and of the people's response to it is a major concern. A capable and qualified ministry, a well-placed and congenial ministry, a dedicated and Spirit-filled ministry—to these urgent and sometimes desperate needs it must give constant and serious attention. The board has also the far view of the worldwide Great Commission, and seeks to extend the gospel ministry into neglected areas of city and countryside. The Friends peace testimony is another realm of concern.

Those selected for membership must be individuals of personal spiritual depth, attentive to the voice of the Spirit as they endeavor to foster spiritual health throughout the Yearly Meeting.

The membership of the board consists of those appointed by the various areas, plus an equal number appointed by the Yearly Meeting on nomination by the representatives for terms of three years, with the terms of approximately one-third of their number expiring each year.

The board is responsible for all pastoral, evangelistic, and church extension work of the Yearly Meeting. It also adopts measures designed to encourage the exercise of gifts and talents in the service of Christ and the church. These may be musical, artistic, and instructional talents, and gifts in evangelistic and pastoral ministry of the Word.

For the fulfillment of these responsibilities the board appoints each of its members to serve in one of its constituent departments. These are: department of pastoral, evangelistic, and extension work; de-

partment of ministerial training and recording; department of fine arts; department of peace. Each department appoints its own chairman, and may assign certain of its functions to special committees. These functions are outlined as follows:

(1) Pastoral and Extension Work. In its relationship to the pastoral, evangelistic, and church extension work of the Yearly Meeting, the board gives special attention to the discovery of needy fields within or contiguous to the Yearly Meeting, and effort is made to meet the requirements of these by such gospel service as may, under the divine blessing, bring sinners to repentance and faith in Christ, strengthen believers, and advance the interests of God's kingdom. Special effort is put forth to gather the scattered membership and to establish new work wherever practicable. The board may be authorized by the Yearly Meeting Executive Council to secure funds by voluntary contributions for building new church buildings and for remodeling old ones. It may appoint an advisory building committee to examine and judge the desirability of new locations and of plans for construction of churches and parsonages thereon, in case financial help from the Yearly Meeting is desired. It is authorized also to take prompt action in regulating any disorders or insubordinations which may arise in connection with its work, where local conditions make such action necessary. It determines the amounts paid to all local workers who receive support from Yearly Meeting funds.

Meetings for worship during the Yearly Meeting sessions are under its care.

(2) Music and the Arts. The department of fine arts is responsible in the realm of both vocal and instrumental music, their composition, drama, radio and television, arts and crafts, and other creative activities by and for the church.

(3) The Peace Testimony. As another phase of its spiritual ministry the board promotes through its department of peace the encouragement of young men and women to maintain a consistent life and testimony as of those from whose spirits Christ has taken away all occasion for war, and on that basis to reject induction into combatant service.

(4) Procedure for Recording and Liberating of Ministers.

(a) Recording of Ministers.

a' Recognizing the Gift. When a member, man or woman, has spoken as a minister (see Gifts in the Ministry) so that the church is edified and spiritually helped thereby, the local spiritual life committee carefully considers whether he has received from the Head of the Church a gift in the ministry. Persons may occasionally speak, even fluently, to edification, or engage in exhortation, or give testimony to their experience, or offer vocal prayer with evidence of spiritual power without having received, necessarily, a gift in the ministry.

b' Encouraging Its Exercise. If its decision is affirmative, the local spiritual life committee then endeavors to encourage the member in the exercise of his gift and to thrust him out into active service in the ministry.

c' Report to the Church. When the local spiritual life committee is thoroughly satisfied that the person under consideration

(hereinafter called the candidate) has a gift in the ministry, both by hearing him and conferring with him as to his call, it sends to the local church in business session a minute of its consideration and action.

d' Action of the church. The church gives full consideration to the report and to the evidence of a divine call to the ministry of the gospel. If the church does not find these satisfactory, the action goes no farther and the spiritual life committee is so notified. If the church acts favorably the clerk sends a minute of its action to the chairman of the committee and at the same time sends a notice of information to the area spiritual life secretary.

e' Report to the Department of Ministerial Training and Recording. The chairman of the local spiritual life committee then sends the report of the actions of the committee and the church to the chairman of the department of ministerial training and recording.

f' Action of the Department of Ministerial Training and Recording (see p. 48). The chairman of this department, upon receiving the information for recording of a ministerial candidate, immediately sends him a copy of the standard form, "Information for the Department of Ministerial Training and Recording," to include a statement of the requirements and with the request that it be completed in full and returned promptly. He asks him also to prepare a written statement of his belief in the fundamental and distinctive doctrines of Friends and his view on Friends testimonies as recorded in this *Constitution and Discipline*. The chairman also secures appraisals from those named as references, on forms appropriate to their several occupations. He refers the information secured to the department as a whole; the department then considers carefully the previous actions of the local spiritual life committee and church and all documents submitted, giving attention to character and personality traits, to the evidence of a gift and divine call, to the candidate's belief in Friends doctrines and his view on Friends testimonies, to the adequacy of his formal education, and to the record of service previously rendered. A personal interview with the candidate is secured or authorized by the department. It continues him under its instruction and guidance for a minimum of two years, until fully satisfied that he is qualified to be recorded as a minister of the gospel by the authority of Northwest Yearly Meeting of Friends Church. It then recommends him to the Yearly Meeting spiritual life board.

g' Action of the Yearly Meeting Spiritual Life Board. This board, upon receiving the recommendation from the department of ministerial training and recording, has the candidate's statement of faith and views on Friends testimonies read in the face of a regular board session. If it approves the committee's action it recommends him for recording to the Yearly Meeting in session.

h' Final Act of Recording. The Yearly Meeting, no obstacle appearing, takes action in accordance with the favorable report of the Yearly Meeting spiritual life board to record the candidate

as a minister of the gospel. It authorizes the presiding clerk to issue to him a certificate of recording and to notify the local church involved as to this action.

i' Recognition. The department of ministerial training and recording, in cooperation with the General Superintendent, arranges a recognition service for newly recorded ministers as an integral part of the Yearly Meeting sessions, and arranges also for appropriate recognition of each of them in the church of which he is a member.

j' The Recorded Ministry. The minister, duly recorded, is entitled to the privilege of exercising his gift in the ministry, of whatever type it may be, in pastoral, evangelistic, and other fields. He may answer a call to such types of service when it has come through the proper channels.

(b) Department of Ministerial Training and Recording. The department of ministerial training and recording is charged with the handling of all matters implied in its title (see p. 47). Its members are appointed in accordance with the following procedure:

a' One member is appointed by each area in annual business session.

b' Members-at-large equivalent in number to those appointed by the areas are appointed by the Yearly Meeting on nomination by a committee composed as follows: the chairman of the nominating committee is the president of the Yearly Meeting spiritual life board; the General Superintendent of the Yearly Meeting is a member; three additional persons who are members of the Yearly Meeting spiritual life board are chosen annually for terms of one year.

c' The members-at-large are to be members of Northwest Yearly Meeting of Friends Church. Only persons of the highest possible qualifications and experience are to be named to serve in this department. Not all need be members of the spiritual life board; a proper balance is to be maintained between ministers and others.

d' The members-at-large are appointed for terms of three years, with the terms of approximately one-third of their number expiring each year. Terms of office of all members continue through the Yearly Meeting sessions. Newly appointed members may sit with the committee during these sessions; they assume office immediately at their close.

e' The department is organized by appointment of a chairman, who is to be a member of the spiritual life board, a secretary, and such other officers as seem advisable.

(c) Ministers in Training.

The local spiritual life committee may at times find it advisable to protect a young person whose gift and call it has recognized, in order that he may continue his preparation for ministerial service without interruption. This may be done, provided the circumstances as described below are such as to apply, by recommending him to the president of the Yearly Meeting spiritual life board, and he, if he concurs, to the presiding clerk for issuance of a license as a minister in training.

Such license is valid only if the member holding it is engaged in school work, theological or other, which contributes specifically toward his preparation for the work he is called to do, or is receiving training in service by acting as assistant pastor of an established church, or as assistant pastor in charge of work in a mission point supervised by a Friends church, or any combination of these. The certificate of license is issued for a period of one year, but may be renewed at the request of the local spiritual life committee provided the conditions which made it valid are still in effect.

When such a person has been employed as a regular pastor and has been licensed as prescribed in paragraph 3, page 63, or when final action of recording has taken place in accordance with this *Constitution and Discipline*, his license as a minister in training is terminated.

Care is exercised by the local spiritual life committee to bestow this recognition only upon those who have shown vital interest and taken active part in the work of the church and who give evidence of sincerity in regard to the call of God to service.

(d) Liberating of Ministers. When a minister believes that he is called of God to perform ministerial service outside of his own area, the following course is to be pursued:

a' Presenting the Concern. The minister brings his concern before the local spiritual life committee. If this body unites in the concern, it recommends to the church that a certificate of its unity and concurrence be granted.

b' Service Within the Yearly Meeting. If the proposed service lies within the limits of the Yearly Meeting, the church may grant him the certificate, defining the nature and the field of service, and commending him to the fellowship of the Friends to whom he may minister. In case the time of the local business session is too far distant for convenience, the local spiritual life committee refers its action to the clerk of the local church, who then issues a certificate liberating the minister on behalf of the church; he reports the same at the next regular business session. Special service may be undertaken under the direction of the spiritual life board of the Yearly Meeting without the securing of a certificate.

c' Service in Another Yearly Meeting. If the proposed service lies within the limits of another American yearly meeting and the local church approves, it transmits its certificate of unity and concurrence to the spiritual life board of the Yearly Meeting. If the board approves, it endorses the certificate of the local church and liberates the minister for the service in prospect.

d' Service Beyond the American Yearly Meetings. If the proposed service lies beyond the limits of the American yearly meetings, the local church transmits its certificate of unity and concurrence to the spiritual life board, and the board to the Yearly Meeting, indicating its own concurrence by endorsement. If the Yearly Meeting also concurs in the service, its clerks add their endorsement and present the certificate to the minister requesting it; he then is free to pursue the performance of his service. When a certificate has been duly endorsed by the board

and time does not permit consideration by the Yearly Meeting, the certificate is forwarded to the clerk of the Yearly Meeting and by him to the president of the spiritual life board. If these two concur and endorse the certificate, the minister is free to enter upon the service. They inform their respective bodies of their action in their next sessions, reporting also the attendant circumstances.

e' Power of Endorsement. In every case where a certificate for ministerial service is regularly granted, the presiding and recording officers of those bodies which take action to concur endorse the certificate. In cases of emergency, the signatures of the presiding officers are sufficient.

f' Extended Service. When a minister desires to engage in special and extended pastoral or evangelistic service within the limits of another yearly meeting, he lays the matter before the local spiritual life committee as for other service. If this committee and the church concur and he is granted a certificate, he submits it to the executive committee of the spiritual life board of the Yearly Meeting. If, after due consideration, the committee is satisfied that his standing and qualifications offer no hindrance to his entering upon the proposed service, the president and secretary of the board endorse the certificate and he is free to go. In the performance of this service he must work in harmony with the authorities entrusted with such matters in the yearly meeting where his service is performed. In case such service is extended until it becomes indeterminate in length, a transfer of membership is recommended. When the local spiritual life committee of the church being served becomes satisfied that his services are no longer profitable, it notifies the church of its judgment. If it concurs, the minister is obliged to discontinue all service in that locality. Information of this action is forwarded to the church of which the minister is a member. When a church has enjoyed and profited by the ministry of a liberated minister, a returning minute should be granted, and the certificate returned to the church which granted it.

(5) Annual Report of Ministers. Every minister not a pastor whose membership rests within the Yearly Meeting, regardless of his place of residence, makes an annual report to the Yearly Meeting spiritual life board and to the General Superintendent. He indicates his location and occupation and especially his exercise during the year of his gift in the ministry. If engaged as an evangelist, he recounts indications of success in his labors and his efforts for self-improvement for greater usefulness. All reports are sent to the Yearly Meeting spiritual life board and to the General Superintendent in the month before the Yearly Meeting convenes or earlier, and the former refers them at once, on the opening of the Yearly Meeting session, to the department of ministerial training and recording. The department examines carefully and individually each report. If any of the reports are unsatisfactory or if no report is sent, the department submits the names of the persons involved to the Yearly Meeting spiritual life board with recommendation for investigation or action. The board then does as it deems best in each case.

(6) Transfer of Ministers. Every certificate of transfer of membership issued on behalf of a minister includes a statement of his position as a minister. Transfer within the limits of the Evangelical Friends Alliance carries both membership and position to the church receiving it. One who transfers from any other yearly meeting of Friends is received by certificate as a member, and unless he has been called to serve as a pastor, his position as a minister is referred to the department of ministerial training and recording for consideration. In such case, he is not listed as a minister unless the department reports favorably to the church where he has been received.

Procedure in such cases is outlined as follows:

(a) The certificate of membership sent to the church where the minister will be in membership is to be accompanied by all necessary papers or certificate showing his/her ministerial standing.

(b) The clerk, immediately upon receipt of this transfer, sends this biographical information relating to his ministerial status, along with a recommendation from the local spiritual life committee, to the chairman of the department of ministerial training and recording with a request for immediate action by the department. This is to be done prior to action by the local or extension church.

(c) The department of ministerial training and recording and the Yearly Meeting Superintendent are to be notified immediately by the chairman regarding the request and the status of the minister. In normal cases an immediate reply by mail will suffice to give the sense of the department in regard to the question. In some cases a special called meeting may be necessary. When the decision has been reached by the department, the clerk of the church is to be notified immediately. Unnecessary delay in processing this matter may be an embarrassment and a hindrance both to the new minister and to the church receiving his membership. Therefore attention is to be given promptly to this matter. However, it is recognized by all that the department of ministerial training and recording has every right to be fully satisfied in the matter before making a decision.

(d) The clerk, upon receipt of a letter from the department of ministerial training and recording, then presents to the church in business session both the transfer of membership and ministerial status with the above letter for official action. Upon favorable action, the minister in question is then officially recognized as a recorded minister of Northwest Yearly Meeting. Notification of this action is sent to the church which sent the transfer of membership and ministerial standing in order that the minister's name may be removed from its list.

A minister who transfers his membership to another denomination is entitled to a letter containing a statement of his position in the Friends church. One who thus transfers and later returns to membership among Friends is not listed as a minister until the full process of recording has been repeated on his behalf. A minister of another denomination who becomes a Friend is not received as

a minister but may, if the local spiritual life committee sees fit to initiate action, be duly recorded in the regular way.

(7) Voluntary Surrender of Position As a Minister. If at any time a minister, whether pastor or other, comes to feel that he has fulfilled his call and discharged all responsibilities connected with it, it is urged that he take steps on his own volition to adjust his relationship to the Yearly Meeting accordingly. This may be done by notifying the local spiritual life committee of his conclusion and returning his certificate of recording. The local spiritual life committee notifies the Yearly Meeting spiritual life board. This board reports the entire procedure to the Yearly Meeting; his name is then removed from all official lists of ministers.

The same course is urged upon any minister who may find himself at variance with the doctrinal or ethical standards of the Yearly Meeting and no longer able to measure up to the conditions which would be required of one under consideration for recording as a minister.

b. The Area Secretary. Each area appoints annually one member to the Yearly Meeting spiritual life board. He serves also as area secretary in that department and as such acts as area superintendent. In this capacity he exercises supervision, in cooperation with the General Superintendent, over the pastoral and evangelistic work within the area. He supervises, encourages, and assists other area secretaries with a view to fostering prayerful initiative and purposeful activity toward realization of the prime objective of the church: the winning of souls and the edification of believers. With the cooperation of these secretaries he plans and supervises the program of the area rallies, giving each department adequate opportunity to present its work. He promotes the program of the Yearly Meeting board in the churches through their spiritual life committee chairmen. He convenes and instructs the appointed members of the area nominating committee, presiding until they have named their chairman, and presides over the business sessions of the area.

As area superintendent he is also to receive from the local and extension churches through their spiritual life committee chairmen their annual reports on the state of the church and from these to compile and forward to the Yearly Meeting the annual area report.

c. The Church Committee. Each local and extension church appoints a spiritual life committee. The committee is responsible to the church for the conduct of the work of evangelism and church extension in cooperation with the Yearly Meeting board and the area superintendent, and for carrying out any special task assigned to it by the church.

The chairman is expected to prepare each year and forward to the area superintendent a report on the state of the church, dealing with the matters enumerated below. Other functions are outlined on pages 33 and 34. Items of annual report:

- (1) The spiritual condition and life of the congregation.
- (2) The attendance at meetings for public worship.
- (3) The observance of family devotions.
- (4) The conduct of the members in their relationship to one another and to the world.

(5) The character of the ministry and its adaptation to the needs of the church.

(6) Evidence of the reception of spiritual gifts by any of the members, and the care that has been extended to encourage the exercise and development of them.

(7) The care exercised to uphold the doctrinal standards of Friends as held by Northwest Yearly Meeting, and to see that officers, missionaries, Sunday school teachers, those called as pastors and evangelists, and those under consideration for recording as ministers are in full harmony with these doctrinal standards.

2. EDUCATION BOARD.

a. The Yearly Meeting Board. Fully persuaded that a basic knowledge of the broad realm of human endeavor and accomplishment, both of the past and of the present, adds immeasurably to the effectiveness of the Christian life and witness, the Yearly Meeting charges its board to promote the use of wholesome resources and to neutralize every destructive influence while giving attention to the needs of all ages in the realms of intelligent consideration. Those chosen for membership must be individuals of mental health and personal concern and enthusiasm for the acquisition of broad perspective and accurate discrimination in relation to the areas of knowledge.

The board includes those appointed to membership by the various areas, plus an equal number of members appointed by the Yearly Meeting. These are appointed on nomination by the representatives for terms of three years, with the terms of approximately one-third of their number expiring each year. The Yearly Meeting president of Friends Youth acts as an advisory member.

The board appoints each of its members to serve in one of its constituent departments: department of church schools, with committees on Sunday school, weekday education, Bible institute, leadership training, vacation Bible school, clubs and camps; department of general education, with committees on records and scholarships, moral training, and literature; department of Christian testimonies, with committees on peace, moral and social concerns, stewardship, and missions; department of Friends Youth.

A primary function of the board is the fostering of education among members and attenders at all levels, from the primary grades through the graduate schools. Specific activities through which this function may be exercised are: (a) the compilation and maintenance of permanent records of the educational status and advancement of children, youth, and adults; (b) the promotion of the moral interests of those enrolled in both public and private schools, assisting them to maintain their Christian integrity under all circumstances; (c) the dispensing of information on the scholarship programs in effect in the Yearly Meeting; (d) the promotion of the establishment of new scholarships in Christian schools; (e) the encouraging of attendance at institutions of higher learning on the part of youth and young adults; (f) the maintenance of records of professional educational activities of the membership and the encouragement of fellowship among them and with those of other established Christian institutions.

Additional areas of concern for the board include these: instilling the principles of peace as found in the Scriptures and based on the teachings of Christ and His transforming work in human hearts;

promoting the production and dissemination of information to all ages regarding the Christian testimony of Friends in relation to matters of moral and social concern, and such others as worldwide mission and the stewardship of time, talents, and money; in the realm of literature, fostering the reading of edifying books and periodicals and the exercise of careful discrimination in their choice. Those to whom these areas are specially assigned are charged to initiate a general program and to assist and encourage those in like responsibility in the subordinate churches.

The board is to devise methods for promoting the financial and other interests of George Fox College and Greenleaf Academy among the churches.

The Yearly Meeting board provides plans of action for the guidance of the corresponding committees in the subordinate churches and such assistance as they may need.

The board may appoint other officers and such committees as are needed to carry on its affairs.

b. The Area Secretary. Each area appoints annually one member to the Yearly Meeting education board. As area secretary of education he promotes the program of the board in the churches through their education committee chairmen. He works in cooperation with the area president of Friends Youth.

c. The Church Committee. Each local and extension church appoints an education committee. The committee is responsible to the church for the supervision of the work in all the departments comprehended. It may, if so desired, appoint chairmen for the various departments. Its responsibilities are fully outlined on pages 34-35.

3. STEWARDSHIP BOARD.

a. The Yearly Meeting Board. That which is implied in the concept of stewardship is not ownership but oversight, the proper care of that owned by others and entrusted to those designated as stewards. It is a function, not only of those appointed to the stewardship board but also of everyone. The board seeks to promote the concept that everything of value is of divine origin and ownership, committed to the care of humanity. That care may be negative and the resources dissipated; on the other hand it may be thoughtful and devout, with results that delight the heart of the great Owner. With the cooperation of all members, as they conduct their own affairs with a deep sense of stewardship, the board carries the responsibilities of the Yearly Meeting finance.

The board includes those appointed to membership by the various areas, plus an equal number of members; of these, three are to be members by virtue of their offices, namely, the Yearly Meeting treasurer and financial secretary and a member of the Yearly Meeting board of trustees selected by that board. The remainder are appointed on nomination by the representatives for terms of three years, with the terms of approximately one-third of their number expiring each year.

The board appoints one of its members to the Ministers' Retirement Fund, and appoints each of the remaining members to serve in one of its constituent departments: department of Yearly Meeting finance; department of stewardship promotion; department of aged ministers' aid. The former of these receives the budget requests of the boards

and other administrative bodies, analyzes them, and formulates recommendations for presentation to the Yearly Meeting Executive Council. (See page 43.) It determines the percentage, subject to annual review, of the residual income of the local and extension churches (see pages 58-59) which would be recommended to them as their proportionate share of the contributions to the Yearly Meeting unified budget. The board is authorized to borrow money for the Yearly Meeting when in its judgment such procedure becomes necessary.

It promotes the financial interests of George Fox College and Greenleaf Academy among the churches.

b. The Area Secretary. Each area appoints annually one member to the Yearly Meeting stewardship board. As area secretary of stewardship he serves also as area treasurer; he cooperates with the Yearly Meeting financial secretary in the promotion of the financial program throughout the area. He cooperates with the area superintendent in formulating a proposed annual budget for the area and disburses the funds as directed, giving a complete report to the annual business session of the area. He further cooperates with the department of ministers' aid as may be needful.

c. The Church Committee. Each local and extension church appoints a stewardship committee, of which the treasurer is named a member, to propose the annual budget and to superintend the raising of all funds required for the operation of the church. The committee cooperates with the trustees in the determination of problems involving such matters as the purchase or improvement of church property, subject to the approval of the church. It provides for the Yearly Meeting stewardship board, in time for its annual midyear meeting, a statement of the residual income of the church for the current year, i.e., the amount of the total income less amounts paid for pastoral salary and household maintenance and also amounts contributed by the congregation or budgeted by the church from general funds toward church construction and liquidation of debt resulting therefrom. The amount is determined by calculating the actual residual income for the first half of the current fiscal year (July-December), forecasting the same for the balance of the year (January-June), and adding the two amounts.

Other responsibilities are outlined on page 35.

4. OUTREACH BOARD.

a. The Yearly Meeting Board. "Go ye"—these were the parting words of the Master as He left the earthly scene. But He added the reassuring words, "I am with you always." It is with this sense of outreach and the consciousness of divine presence and guidance that the true disciples of Christ are moved to reach out to peoples of every culture, both far and near. The vision and concern must be kept clear and compelling; the outreach board endeavors faithfully to foster interest and responsibility in mission and service as it administers the program of the Yearly Meeting.

The board includes those appointed to membership by the various areas, plus an equal number of members appointed by the Yearly Meeting. These are appointed on nomination by the representatives for terms of three years, with the terms of approximately one-third of their number expiring each year.

To give adequate attention to each of its areas of responsibility the board appoints each of its members to serve in one of its constituent departments: department of missions, to foster the worldwide proclamation of the gospel by word and deed; department of service, to comprehend all relief and other such service in the various communities and the promotion of foreign relief and rehabilitation projects; department of public morals, to cover the general field with emphasis on the most current and obvious evils. Each department appoints its own chairman to bear special responsibility for the initiation and implementation of a general program and for assisting the committees in the local churches.

The board, advancing the missionary work in foreign lands, prepares lists of qualifications for missionaries, application blanks for their use, and instructions and regulations for their guidance in active service. It considers and examines those who apply and selects from among them the workers needed for the fields. It decides all questions concerning the work of the missionaries. It determines the amounts paid to all workers who receive support from the Yearly Meeting funds.

b. The Area Secretary. Each area appoints annually one member to the Yearly Meeting outreach board. He serves also as area secretary in the department; he promotes the program of the Yearly Meeting board in the churches through their outreach committee chairmen.

c. The Church Committee. Each local and extension church appoints an outreach committee. The committee is responsible for the conduct of the work of outreach in cooperation with the Yearly Meeting board and the area secretary, and for carrying out any special task assigned to it by the church (see pp. 35-36).

5. TRUSTEES.

a. Appointment and Responsibilities. The Yearly Meeting appoints, on nomination by the representatives, a board of five trustees. One is appointed each year for a term of five years. They hold the titles to real estate owned by the Yearly Meeting and have the same duly recorded in the official records of the state or county. They hold in trust, making investments when advisable, all funds and other personal property received by bequest or donation and administer the same according to the direction of the donors. They are authorized to execute such legal instruments as are essential to normal procedure in fiscal affairs and ownership of property by the Yearly Meeting and the local churches; such transactions are to be reported annually to the Yearly Meeting in session. They must exercise due care to observe the requirements of the statutes of the states within which their transactions are carried on.

b. Administration of Special Funds. When a church is discontinued, title to property held by that church is transferred to the Yearly Meeting trustees, to be held for some specific purpose or to be used for the advancement of the general work of the Yearly Meeting, as that body may determine; provided, that any funds donated for a specific purpose are to be administered in accordance with the desires of the original donor.

c. The trustees appoint one of their number as a member of the Yearly Meeting stewardship board.

d. The trustees appoint one of their number to represent them on the Yearly Meeting Executive Council.

6. PUBLICATION BOARD.

a. The Yearly Meeting Board. The board consists of one member appointed annually by each area of the Yearly Meeting, plus six members-at-large appointed by the Yearly Meeting on nomination by the representatives for terms of three years, the terms of two members expiring each year; selection of these is not limited to area representation; the manager of Barclay Press serves as an additional member ex officio. The board is organized by the appointment of a president, vice-president, and secretary, and selection of three additional members plus the press manager to serve with these as an executive committee, authorized to act on behalf of the board on matters which require attention between regular board meetings.

The board cooperates with other yearly meetings of the Evangelical Friends Alliance in the publication of the *Evangelical Friend* and is represented by two appointed members on the Publications Commission of the Alliance. It is further authorized to build and administer a publication fund and to publish books, pamphlets, and other literature as needs may arise. The Barclay Press, with its editorial and financial policies, is under its supervision and management.

b. Representation in the Churches. The area representatives, each appointed as area publications secretary and a member of the board, are selected as individuals with literary concern, ready to promote the interests of the board and the sale of its publications. Each church appoints a reporter to release items of local interest. Area superintendents are responsible for reporting items of area interest.

7. COMMITTEES

a. Auditing Committee. The Yearly Meeting appoints a standing auditing committee, which audits annually the books of the treasurer and presents its report to the stewardship board at the beginning of the Yearly Meeting sessions.

b. Memorial Committee. A committee of three or more is appointed in the face of the Yearly Meeting at its first session to examine memorials of deceased Friends transmitted by the subordinate churches. Such as it selects it may recommend to be read before the Yearly Meeting or to be published.

c. Business Committee. A standing committee of two is appointed on nomination by the Executive Council to expedite the handling of all business during the sessions of the Yearly Meeting. All matters of business, including reports, recommendations, proposals, and nominations are referred to this committee in writing. It has authority to ask responsible bodies and individuals for prompt submission of essential matters. It sees that all these are in regular form and determines the time and order of their presentation, forwarding them to the presiding clerk in proper sequence.

d. Other Committees. All such temporary and standing committees as may be deemed necessary for the realization of the purposes and objectives of the Yearly Meeting are appointed from time to time. These may include special committees, such as are prescribed for the business of setting up a new area. When the performance of a special committee requires travel, expense of transportation is provided by the Yearly Meeting.

G—THE REPRESENTATIVE BODY

1. **COMPOSITION AND MEETINGS.** The representative body is composed of those duly appointed to represent the local and extension churches. They may meet in conjunction with the annual sessions of the Yearly Meeting. They may be called to meet at times between the annual sessions by their presiding clerk, with the concurrence of the presiding clerk of the Yearly Meeting and the General Superintendent. At their first meeting their presiding clerk calls the roll of representatives. Vacancies are filled from the lists of alternates. When the members of the body have been seated, they choose one of their number to serve as recording clerk. The presiding clerk and Superintendent of the Yearly Meeting are admitted ex officio as advisory members. The representative body meets in open sessions to encourage wider understanding of their business and responsibilities (Minute 98, 1974).

2. **NOMINATION OF YEARLY MEETING OFFICERS AND BOARD MEMBERS.** The representatives are responsible for the nomination of all members of Yearly Meeting boards, except those whose nomination is specifically designated to the areas and other bodies. They may receive from the boards themselves the names of any whom they wish to have considered for appointment. From the standpoint of a broad view of the work of the Yearly Meeting and of the persons available and qualified to fill its offices, they then determine what nominations are to be submitted to the Yearly Meeting. They submit nominations for other offices for which they may be given specific responsibility. Nominations for the presidency of the boards of spiritual life, education, stewardship, and outreach are in addition to the core membership.

3. **FURTHER RESPONSIBILITIES.** They consider all matters referred to them by the Yearly Meeting and bring back recommendations for their proper disposal. They are authorized to initiate action and to present such for consideration to the Yearly Meeting in session.

H—THE YEARLY MEETING UNIFIED BUDGET

1. **OBJECTIVE.** The unified budget is designed to include all funds used either directly or indirectly for carrying on the essential programs of the various boards and other activities and services of the Yearly Meeting.

2. **DIVISIONS.** These programs and services are classified in accordance with the functions of the boards and of the administration.

3. **BUDGETING PROCESS.** All Yearly Meeting budget requests are made through the stewardship board for analysis, recommendation, and presentation annually to the Yearly Meeting Executive Council (see page 43).

4. **ADJUSTMENT OF THE ASKINGS.** The Executive Council accepts the recommendations for each board as received through the stewardship board and combines them into an operating plan consistent with the overall objectives of the Yearly Meeting. It takes into account the financial requirements of the plan and the resources of the Yearly Meeting in resolving any differences of opinion as to the allocation of funds to accomplish the most for Christ's kingdom.

5. **PROPORTIONATE SHARING.** The money required to support this program is raised by computing the total income of the local and extension churches, subtracting from this figure amounts paid for pastoral salary and household maintenance and also amounts contributed by the

congregation or budgeted by the church from general funds toward church construction or liquidation of debt resulting therefrom, and designating a substantial portion of the remainder or residual amount to the Yearly Meeting unified budget. This portion is to be based on an exact percentage recommended each year by the stewardship board (see page 55).

6. **PROMOTION.** All promotional activities are designed to bring the budget needs before the churches. Special designated funds must be applied as designated, but proceeds from promotional activities are channeled through the Yearly Meeting unified budget.

I—THE YEARLY MEETING IN SESSION

1. **THE OPENING SESSION.** The Yearly Meeting sessions are opened at the appointed time and place by the clerk appointed at the last annual meeting. In the event of his absence, his place is filled as provided on page 40.

2. **PRESENTATION OF BUSINESS.** Business may be introduced in the Yearly Meeting sessions as expressions of concern forwarded from the areas, in documents from the boards and standing committees of the Yearly Meeting, and in communications from other yearly meetings with which regular correspondence is carried on. Business may be laid before the Yearly Meeting also by any of its members with the consent of the presiding clerk. When a matter is of special importance, involving discussion or investigation beyond that which can be carried on in the open sessions, it is referred to the representatives or to a special committee for consideration and recommendation before the Meeting takes final action. All matters of business are to be referred to the business committee (see page 57), which then places them in the hands of the presiding clerk in proper form and sequence.

3. **PROPOSITIONS AND AMENDMENTS.** Propositions from the areas as expressions of concern are to be excerpts from their minutes, submitted in writing. Such propositions are held over at least one day after their introduction, for deliberate action. All propositions for the amendment of this *Constitution and Discipline* must be submitted in writing and must be referred after preliminary approval to a standing or special committee for one year before final action.

4. **AREA REPORTS.** The Yearly Meeting receives annual reports on the state of the church from the area superintendents and gives them prayerful consideration; it extends such counsel and advice in relation thereto as it may deem necessary.

5. **CASES OF APPEAL.** The Yearly Meeting receives and decides all cases of appeal regularly brought before it from the spiritual life committees of the churches. Its procedure is described on page 66.

PART III

RULES OF DISCIPLINE

CHAPTER I

MEMBERSHIP

A—ACTIVE MEMBERSHIP

1. **QUALIFICATION AND DESCRIPTION.** An active member of the Friends church is a person—adult, young adult, or advanced adolescent—who has made a credible profession of faith, and who, either on that profession or by certificate from another Friends church, has been admitted to full membership by the church. As an active member he may be resident or nonresident. An active resident member is one to whom the church is reasonably accessible by the ordinary means of travel and who gives to it the major part of his attendance and support. Such members make the church what it is by their ready participation in its activities and services, their genuine interest in its objectives, and their faithful and loyal material support in tithes and offerings.

Members who, on account of distance or for some other reason, give attendance and support to a church other than the one where their membership is recorded are counted as nonresident members. This may be true even though, as in urban areas, relative distance to one church or another is a negligible factor.

2. **APPLICATION FOR MEMBERSHIP.** A person desiring to unite with a church may make application in writing or in person to the local or extension church through the pastor or other members of the spiritual life committee.

3. **REPORT AND OFFICIAL ACTION.** It is the duty of the spiritual life committee, before presenting the name of an applicant for membership, to ascertain whether he makes a credible profession of faith in Christ as his Savior, his sincerity being attested by his manner of life; whether he accepts the doctrines of the Christian religion as held by Northwest Yearly Meeting of Friends; whether he will conform to the Rules of Discipline. Its judgment on these matters is passed on, with the application, to the local or extension church, which acts to accept or reject the applicant. The clerk notifies the applicant as to the action of the church.

4. **PUBLIC RECEPTION.** Announcement of the reception of new members may be made publicly in a meeting for worship, that all the members may extend to them a welcome.

B—ASSOCIATE MEMBERSHIP

1. **QUALIFICATION AND DEFINITION.** Children born or adopted into the homes of members are, with the consent of the parents, enrolled by the statistician as associate members. Children of those applying for membership may be so enrolled on application by the parents or guardian or by the request of one parent and the consent of the other. Chil-

dren of nonmembers may be so enrolled on their request and with the consent of the parents. They are thus recognized, not because their birth-right or family connection can make them members of the body of Christ, for they can become such only by experiencing the new birth by the Holy Spirit; it is because of the promises in the holy Scriptures to believers and their households, and the conviction that true Christian parents will make their children the objects of loving prayer, will instruct them in the gospel, and go with them to the throne of grace in such a way that they will surrender their hearts to God in their youth and early take a natural and living interest in the church as they do in the family.

2. **FROM ASSOCIATE TO ACTIVE MEMBERSHIP.** Persons thus enrolled as associate members are enrolled as active members when they have made a credible profession of faith in Jesus Christ as their Savior and Lord and have accepted the doctrines of the gospel as held by Friends. If an associate member does not make such a profession by the time he reaches the age of twenty-one, upon recommendation by the spiritual life committee and approval by the church, the statistician removes his name from the list of members.

C—PREPARATORY MEMBERSHIP

When it seems desirable a church may establish a policy of giving to young converts and other applicants for active membership opportunity to prove themselves and to become well established before their admission into full relation to the church. In such cases these may be received into preparatory membership for a period of six months. At the expiration of this time, they are considered again by the church. If the church is satisfied that they are stable and trustworthy, their names are placed on the active membership roll. If not, and if spiritual care has been exercised unavailingly, they are no longer considered members.

D—AFFILIATE MEMBERSHIP

In situations where persons not Friends (or Friends temporarily located) are actively interested and engaged in the work of a church, such may be admitted to affiliate membership without severing their relations with another denomination or the home church. Non-Friends should be able to subscribe to the Statement of Faith of the National Association of Evangelicals, in which Northwest Yearly Meeting has membership (see Statement and suggested certificate on page 77). Affiliate members recognize and fulfill the obligation of regular attendance in the services, active moral support of the church and its work, and liberal giving toward its financial program. They may hold offices in the church, except those of minister, presiding clerk, and trustee. They are not counted in the annual reports of membership but may be reported separately if desired. Children of such members may become affiliate members also, or, at the request or by the consent of their parents, may become associate members of the church. All affiliate members are given certificates indicating their relationship to the churches and the rights pertaining thereto. They may be received into full membership, when they may so desire, in the usual way.

E—TRANSFER BY CERTIFICATE

1. **AMONG FRIENDS.** When a member in good standing, or an associate member, has removed to the limits of another church, the church issues a certificate of membership when requested, or on the initiative of

the church when it deems it best to do so. Transfer of membership is not complete until the church accepting the certificate has informed the church which issued it and such information has been received.

2. **WITH OTHER DENOMINATIONS.** When an applicant for membership produces a letter of recommendation from another evangelical denomination, the church may receive him on this recommendation or on his own profession of faith, or may reject him as is judged best. If a member in good standing wishes to unite with some other body of evangelical Christians, the church may grant to the church of his choice a letter stating his Christian standing; thereupon his membership with Friends terminates.

3. **TRANSFER OF MINISTERS.** See page 51.

4. **RECORD OF TRANSFERS.** The acceptance and issuance of all certificates are to be recorded in the minutes of the churches, and the lists of members corrected accordingly by the statistician.

F—RESIGNATION AND FORFEITURE

1. **RESIGNATION.** Resignation of membership may be submitted to the church in writing. The church may then exercise its discretion as to accepting it.

2. **UNITING WITH ANOTHER DENOMINATION.** When a member has united with another religious body which functions as a denomination, information concerning the fact authorizes the church to remove his name from the list of members; it should inform him of its action.

3. **FORFEITURE.** Members who remove to places remote from any Friends church should correspond with their churches, and the churches, through their spiritual life committees, with them. In case no communication has been received from a nonresident member for a period of three years, the committee having made every reasonable effort to get in touch with him, the church, at its discretion, may instruct the statistician to remove his name from the list of members.

CHAPTER II

PASTORS AND OTHER CHRISTIAN WORKERS

A—DUTIES AND PRIVILEGES OF PASTORS

1. **INITIATION OF PASTORAL SERVICE.** The initiative in arrangements for the pastoral ministry are taken by the local spiritual life committee, which, after due consultation with the General Superintendent, reports to the church for its action. The church, when satisfied with the report, extends the call. When a new pastor comes from another Friends yearly meeting and when his membership and ministerial standing have been accepted, the church should request the clerk of the Yearly Meeting to issue to him a minister's certificate. Pastors must carry on their labor in harmony with the principles of the denomination and agreeable to the provisions of this *Constitution and Discipline*, taking care that opportunity be afforded in all meetings for worship for the free exercise by members of the congregation of any gifts for service which the Lord may have conferred.

2. **PASTORAL CARE.** The pastor and the spiritual life committee share the responsibility for the spiritual care of the flock. The pastor may fulfill his part by carrying on, in addition to his pulpit ministry, a program of systematic calling in the homes of members and other attenders, by individual counseling, by giving attention to the sick and bereaved, and by helping the needy in the name of the church. He should, moreover, endeavor to encourage the departments of his church, such as the Sunday school and the Friends Youth, by his presence and counsel. He is an advisory member of all the committees appointed by the church and exercises needful supervision over their activities, lending incentive and encouragement when needed and giving advice and instruction for the proper functioning of these agencies. He may assist them further by presenting special messages (or giving way for an invited speaker to do so) on the special phases of their work. He should not in any sense dominate the work of the church, but should strive to bring every officer and committee to full activity and efficiency, with each reaching and maintaining complete responsibility for the performance of its duties.

3. **UNRECORDED PASTORS.** In cases where it seems advisable for a church to employ as pastor a person who has not yet been recorded, or for the Yearly Meeting spiritual life board to approve such a person as pastor for an extension church, the presiding clerk of the Yearly Meeting, upon recommendation by the president of the spiritual life board and the General Superintendent, issues to such pastor year by year a certificate of license. This certificate authorizes the pastor to fulfill the usual functions of a minister, including the performing of wedding ceremonies when proper arrangements have been made with the civil authorities.

4. PERFORMANCE OF MARRIAGE CEREMONIES. One who has been recorded as a minister of the gospel has all the rights and responsibilities usually pertaining to ministers, including the performing of wedding ceremonies. In the use of such authority, and any other which involves legal procedure regulated by civil law, he must be careful to observe strictly all demands of such law.

5. ANNUAL REPORT OF PASTORS. Every pastor employed within the Yearly Meeting sends an annual report, on a blank provided for the purpose, to the General Superintendent. He makes all the required statements concerning his work and activities.

6. TERMINATION OF PASTORAL RELATION. The church formulates a written understanding with the pastor regarding the length of his service, whether it is for one year, for a specified term of years, or for an indefinite time. He may be called for another year or term at the discretion of the church. This should be done not less than three months before the close of the pastoral year. When the pastor feels that his work is done, or the church that his services are no longer required, the relation may be terminated by either party by written notice at least three months in advance. When possible, termination should coincide with the close of the pastoral year. When the church initiates termination procedure, the pastor is entitled to a hearing before the spiritual life committee or before the church in business session if he so requests.

B—OTHER CHRISTIAN WORKERS

1. APPOINTMENT. The spiritual life committees may from time to time recommend, and the churches may appoint if they see fit, members who are not ministers to perform some special types of service for the church. These may include assistant pastors, parish workers, musical directors, vocal or instrumental musicians, young people's workers, or helpers for any other service which contributes to the spiritual program of the church.

2. LIBERATION AND RECOMMENDATION. When a Christian worker as defined above feels led, and an opportunity has been offered, to perform some special type of service temporarily in another church, he presents his concern to the spiritual life committee. If this committee unites in the concern, it recommends to the church that a certificate of its unity and approval be granted. If the church concurs, it may grant him the certificate, affirming his good standing and usefulness in the church and commending him to the fellowship of the Friends among whom he has been invited to labor.

CHAPTER III

DEALING WITH OFFENDERS

A—MINISTERS

1. GROUNDS FOR INVESTIGATION. When there is evidence that a minister has lost his gift in the ministry and usefulness in his station, or that he no longer represents Northwest Yearly Meeting of Friends in his ministry, or that he is not in harmony with the doctrines and practices of Friends as stated in this *Constitution and Discipline*, his right to retain recognition as a minister is brought into question.

2. INITIATION OF ACTION. Action requesting that he be examined may originate in the local spiritual life committee or the Yearly Meeting spiritual life board. Action originating in the lower body is forwarded to the Yearly Meeting board.

3. INVESTIGATION AND FINAL ACTION. The Yearly Meeting spiritual life board then instructs the department of ministerial training and recording to investigate the case and report its findings at the earliest opportunity. If the department, after laboring with the minister in question with love and prayer, finds that the charges are sustained, the Yearly Meeting spiritual life board recommends to the Yearly Meeting his deposition from the ministry. If action is taken in accordance with the recommendation, the certificate of recording must be surrendered.

B—ERRING MEMBERS

1. CAUSES FOR ACTION AND PRELIMINARY MEASURES. Any member who fails to live a consistent moral life, who is guilty of disorder or of conduct unbecoming to a Christian, who habitually neglects attendance at meetings for worship without reasonable excuse, or who denies the fundamental doctrines of the Christian religion, is dealt with in love and prayer by the spiritual life committee. It is the committee's responsibility to take the initiative in such a case.

2. FORMAL COMPLAINTS AND FURTHER DEALINGS. When the committee has exercised proper care without avail, it lodges with the church a formal complaint in writing against the erring member. It must be evident that the committee members have conferred with him in love to seek to show him his error and to lead him to repentance and confession, that he may be reclaimed from his erring way and restored to fellowship with the church.

3. FINAL ACTION. If the exercise of due care and forbearance proves to be without avail, the offender maintaining his willful course or continuing to neglect meetings for worship (the latter for a space of three years), the church executes a minute of disownment and the clerk furnish-

es the offender a copy thereof and reports to the next business session of the church that he has done so.

C—APPEALS

1. **FILING AN APPEAL.** When a member who has been under dealings as an offender is dissatisfied with the decision of the church, he may file with the church at its next business session or the one succeeding it an appeal to the Yearly Meeting spiritual life board for a review of his case. The church enters the same upon its minutes, sends a copy to the spiritual life board, and appoints a committee of three to represent it in the case before the board.

2. **PROCEDURE SETTING ASIDE THE JUDGMENT OF THE CHURCH.** If it is found that the offense has not been correctly adjudged, or that the charge has not been sufficiently sustained, or that by any irregularity in the proceedings the rights of the appellant have been infringed, the board sets aside the judgment of the church. The ground of the decision is entered upon the minutes, and the church affected is informed thereof. If the ground be one of irregularity of procedure only, the church is at liberty to take up the case again by regular action.

3. **APPEAL TO THE YEARLY MEETING.** Should the appellant be dissatisfied with the decision of the spiritual life board, he may file with the next session or the one succeeding it (but not later) his appeal to the Yearly Meeting for its review of his case. The board enters the same upon its minutes, informs the Yearly Meeting thereof, and appoints a committee of three or more to represent it in the case before the Yearly Meeting or a committee of that body.

4. **YEARLY MEETING ACTION.** The Yearly Meeting appoints a committee, which examines into and adjudges the nature of the offense and the proceedings in the case. It considers fully the statement of his case by the appellant and the testimony of the respondents (the local spiritual life committee) and examines also the minutes of the church recording the case. It then reports its judgment to the Yearly Meeting, and the decision of the Yearly Meeting is final. The clerk notifies the appellant of this action in writing and reports the performance of this duty to the next session of the Yearly Meeting.

5. **APPEAL BY THE LOCAL CHURCH.** The local church may appeal to the Yearly Meeting in a case where it may feel aggrieved by the decision of the spiritual life board. The procedure is the same as given in paragraph 4 above.

6. **RIGHTS OF APPELLANT.** The appellant has the right to be present during the appointment of the Yearly Meeting committee in his case, and to object to any persons nominated for this committee. His objections are adjudged by the Meeting.

7. **NOTIFICATION OF SUBORDINATE CHURCHES.** Every decision on cases of appeal is recorded in the minutes of the Yearly Meeting, and the clerk of that Meeting forwards a transcript thereof to the church from whence it came, with instructions to enter the same in its own minutes.

CHAPTER IV MARRIAGE

1. **ITS SPIRITUAL NATURE.** Marriage is an institution divinely ordained and one to be entered into with care, deliberation, and prayerfulness, in the fear of God. Hasty action in such a matter, without the knowledge and consent of parents or guardians in the case of minors, or without a sufficiently thorough acquaintance each with the other and with the responsibilities of establishing a new home, should be left out of all consideration. Those who enter into this relation in an orderly way will find in it beauty and happiness beyond anticipation.

2. **FORMS OF CEREMONY.** Those who wish to unite in marriage may do so according to the traditional Friends customs, or in any other way which they may prefer. Without the making of definite stipulations as to time and place, it is nevertheless urged that a religious ceremony be chosen above a civil ceremony, and that needless ostentation and expense be avoided.

3. **LEGAL REQUIREMENTS.** Those who are united in marriage, and the ministers who officiate in the ceremonies, shall be careful to meet all legal requirements of the state in which they reside, such as the registration of the minister, the securing of the marriage license, the authorization of the ceremony by the minister, his certification of it to those who are wed, and his report of it to the proper civil officers.

CHAPTER V QUERIES

A—USE AND PURPOSE

The Queries serve as a constant reminder of the standards of moral and spiritual life which Friends seek to hold high. They should be read in the local business sessions and in the area rallies at least once a year.

The intention in directing their use is not only to inquire into the state of the churches, but also to encourage every member to examine himself to see whether he acts in a way consistent with the principles of the Christian religion. No church relationship or religious activity can take the place of that individual faithfulness to Christ and daily dependence on the Holy Spirit for help which are so necessary to growth in the spiritual life and to usefulness in the church. The serious consideration of the Queries should tend to direct the attention of all to the true source of spiritual strength, to promote the religious welfare of individuals, and to keep the church in a healthy condition.

B—QUERIES

QUERY 1. Are all meetings for worship and for the transaction of the business of the church duly held, and are you regular and punctual in attending them?

QUERY 2. Do you love one another as becomes the followers of Christ? Are you careful of the reputation of others? When differences arise, do you make earnest efforts to end them speedily?

QUERY 3. Do you seek to maintain a religious life, and to be watchful that you may not be unduly absorbed by temporal affairs? Are you in the daily practice of reading the Holy Scriptures in your families, giving time for reverent waiting upon the Lord?

QUERY 4. Do you who have children or others under your care endeavor to train them for upright and useful lives, and do you prayerfully seek the guidance and blessing of the Lord on your efforts for their conversion and growth in grace? Do you encourage them to read and study the Holy Scriptures?

† QUERY 5. Do you abstain from the manufacture, sale, or use of intoxicating liquors as a beverage? Are you careful to avoid all places and amusements inconsistent with a Christian character, and do you observe true moderation in all things? Do you abstain from the growth, manufacture, sale, and use of tobacco as containing a habit-forming drug?

QUERY 6. Do you maintain the Christian principle of peace and consistently refrain from bearing arms and from performing military ser-

vice as incompatible with the spirit and precepts of the gospel? Do you refrain from taking and administering oaths and from defrauding the public revenue?

QUERY 7. Do you frequently inspect your affairs and settle your accounts? Are you just in your dealings, punctual to your promises, prompt in the payment of your debts, and careful to live within your income and to avoid involving yourselves in business beyond your ability to manage?

QUERY 8. Do you provide for the suitable education of your children, and do you guard them against hurtful reading and evil associates? Are the necessities of the poor and of those likely to require aid inspected and relieved?

QUERY 9. Do you make diligent effort to acquaint yourselves and those under your care with the spiritual needs of the world, and do you support by prayer and systematic giving those who are laboring to extend Christ's kingdom?

QUERY 10. Are you careful to uphold the doctrinal standards of Friends as held by this Yearly Meeting? Are you careful in all appointments of officers, missionaries, and Sunday school teachers, in the calling of pastors and evangelists, and in the recording of ministers, to see that they are in full harmony with the fundamental principles of Friends as stated in this *Constitution and Discipline*?

PART IV

RELATED ORGANIZATIONS

EVANGELICAL FRIENDS PENSION-INSURANCE PLAN

After initiating this plan in 1948, in 1964 Ohio Yearly Meeting (now Evangelical Friends Church—Eastern Region) offered participation by other yearly meetings of the Evangelical Friends Alliance. Northwest Yearly Meeting accepted in 1965 and began operation with the beginning of the pastoral year in 1966. About that time the plan was reviewed and some revisions made; it was then approved by the U.S. Internal Revenue Service.

The basic provisions call for a contribution by the church, in addition to the salary (if it is \$1,800 or more), of 12 percent of its total, this to include value of parsonage and maintenance allowances. These amounts are not subject to income tax until they are returned to the employees in the form of annuities.

A generous death benefit for the widow is provided when the minister dies in active service prior to retirement. When retirement occurs at age 65 or later, or total and permanent disability at an earlier age while in active service, a monthly annuity payment begins; its amount is based upon the total contributions to his account plus investment earnings. In case of his death, 60 percent of the annuity continues to be paid to his widow if not remarried. A minister who moves while enrolled to another church, even in a nonparticipating yearly meeting, may continue if the church he serves makes the 12 percent contribution.

Not only ministers, but also "laymen who are actively employed by the Yearly Meeting or local churches thereof; foreign missionaries commissioned by the Yearly Meeting; teachers in George Fox College and Greenleaf Academy; and full-time employees of Barclay Press, Friendsview Manor, and groups owned or controlled by Northwest Yearly Meeting" are eligible for participation in this plan.

Administration of the Pension Plan is carried on by the Pension Committee, which is named by the Yearly Meeting and is responsible to its stewardship board. Any inquiry concerning the plan should be addressed to this committee, in care of its chairman.

FRIENDS ACTION BOARD

The Friends Action Board of Northwest Yearly Meeting offers opportunity for vital Christian service to people who are seeking an answer to the question, "What can I do?" Jesus Christ told us that to feed the hungry, give a drink to the thirsty, clothe the naked, and befriend the stranger is as though ministering unto Him. He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Friends Action Board desires to provide individuals with a definite chance to demonstrate the healing power of Christian love in situa-

tions and places where love and understanding are often absent. It also seeks to provide the dedicated Christian with an experience that will broaden his vision for Christian service and responsibility and enrich his personal Christian experience.

Since the founding of our church under the leadership of George Fox, Friends have tried to demonstrate the love of Christ to the underprivileged, the imprisoned, and minority groups by actions and sharing that would lift them to God. They championed the cause of prison reform in England, fair treatment of the Indians in the American colonies, freedom to the Negro from slavery, and the feeding of refugees in whatever country and for whatever cause for their privation.

The Friends Action Board views service opportunities in the Northwest and wherever else needs may arise. Friends everywhere are invited to pray and to give of their financial resources and time to accomplish God's program in Christian social service.

FRIENDS YOUTH

Friends Youth is the youth organization of Northwest Yearly Meeting. The Friends Youth Handbook includes the constitution and other detailed organizational guidelines.

The statement of purpose in the constitution of Northwest Yearly Meeting Friends Youth is as follows:

"The primary purpose of the Friends Youth is to lead young people to confess Christ as Savior and to consecrate their lives to Him and to His service.

"Secondary purposes are to give opportunity for expression of their personal relation to Christ, to train and instruct young people for service in the church, to provide Christian fellowship, and to promote loyalty to the church.

"As an arm of the church, Friends Youth is under the jurisdiction of the youth committee of the education board and gives constant allegiance to the Northwest Yearly Meeting of Friends Church in its aims, projects, and policies in the different functions of the Yearly Meeting, area, and local Friends Youth activities. The Friends Youth shall further conform to the program of the church by making reports monthly, quarterly, and annually as requested."

The organization of Friends Youth is under the direction of the eight basic officers: president, vice-president, secretary, treasurer, and program, outreach, missionary, and social chairmen. This list of officers prevails throughout the Friends Youth structure of local, area, and Yearly Meeting executive committees. Offices may be combined or additional offices created as need may arise in specific groups. (The duties of these officers and the election procedures are presented in the constitution, found in the Friends Youth Handbook.)

While youth leadership and initiative are best developed as the youth assume responsibility for their own planning and activity as much as possible, capable and concerned adult leadership is essential at each level of Friends Youth. For the local groups, adult sponsors are selected by the education committee of the church. These must be people who have sufficient time and interest to give active direction to the group, especially at the younger age levels.

At the area level, an adviser is elected annually to serve on the Friends Youth executive committee. Also the chairman of the area education committee is a member of the group.

The Yearly Meeting Friends Youth executive committee includes an elected adviser and three representatives of the youth committee of the education board. In addition, the General Superintendent of the Yearly Meeting is a member ex officio.

FRIENDS CHURCH EXTENSION FOUNDATION

The Friends Church Extension Foundation is a charitable and religious corporation whose objectives are to secure funds and to make and guarantee loans to constituent local and extension churches of Northwest Yearly Meeting of Friends Church.

FRIENDS FUND

Friends Fund is a service of Northwest Yearly Meeting of Friends Church that offers opportunities for increased participation in the various ministries of the Yearly Meeting through planned and deferred giving.

The Friends Fund is an incorporated, tax-exempt agency of the Yearly Meeting administered by a board of directors appointed by the Executive Council of Northwest Yearly Meeting.

Its purpose is to promote and operate the planned giving program of Friends by becoming a receiving agency for deferred gifts and then to channel these gifts advantageously and according to the wishes of the donors in the total work of the Yearly Meeting through its various organizations.

PART V

MISCELLANEOUS

1. THE YEARLY MEETING *MINUTES*. The responsibility for compiling and processing the annual volume of the *Minutes* of Northwest Yearly Meeting is as follows:

a. The Minutes Proper. The responsibility for their accurate reproduction is carried jointly by the presiding clerk, the recording clerk, and the General Superintendent. These three meet on the day following the close of the Yearly Meeting sessions in order to review the minutes together. In case of question concerning the actions taken or the proper wording of the records, the presiding clerk has final authority. The recording clerk is responsible for reading the proof after the minutes have been set up for printing.

b. The Appendix and Directory. The appendix of the annual *Minutes* contains a list of the officers of the Yearly Meeting; a list of the ministers; a list of the areas with their superintendents and times of meeting (with the local and extension churches with their times of meeting listed under each area); a list of the local and extension churches with the names of their pastors, officers, and committee chairmen; the statistical reports for the year; any other essential information. The directory contains the names and addresses of all officers and board members of the Yearly Meeting and of the local and extension churches and of others whose names appear in the *Minutes*. The assistant recording clerk is responsible for receiving and compiling all information for both appendix and directory.

2. THE CHURCH YEAR. The official year for various interests and activities of the Yearly Meeting is as follows:

a. Annual reports: July 1 to June 30.

b. Church and area officers: July 1 to June 30. Exceptions: Area secretaries newly elected attend all board meetings from the time of their appointment. Those retiring from office attend until excused by their respective board presidents. Representatives: Close of one Yearly Meeting annual session to close of the next.

c. Board members and other Yearly Meeting officers: One Yearly Meeting annual session through the next, as appointed in these sessions.

d. General Superintendent: July 1 to June 30.

e. Pastors: July 1 to June 30.

f. Fiscal matters (the unified budget): one annual Yearly Meeting session to that of the following year.

g. Treasurer's report: books to close July 15.

3. ENTERTAINMENT OF PASTORS AND FAMILIES. During the Yearly Meeting sessions each pastor and pastor's wife is entitled to a

meal ticket on payment of a nominal fee, as determined by the entertainment committee. Pastors' children under eight years of age are entertained free; those between the ages of eight and sixteen years, on the same basis as pastors; those over sixteen and under twenty-one and wholly dependent on the pastor for support, at one-half of the regular price.

4. **RELATION TO GEORGE FOX COLLEGE.** All trustees of the College are elected by the Yearly Meeting. Of the total of forty-two, not more than fourteen are elected each year for terms of three years. These are nominated as follows: not more than six by the Executive Council of the Yearly Meeting; not more than six by the College board of trustees; not more than two by the College alumni association. Members to fill vacancies occurring otherwise than by expiration of term are nominated by the group entitled to representation by the original nomination.

APPENDIX

SECTION I

SUGGESTIONS FOR THE CONDUCT OF BUSINESS SESSIONS

1. **WHERE NEEDED.** These suggestions are primarily for use in the business sessions of extension churches and in new local churches where there are few who have had previous contact and background in a Friends church. The same general procedure is applicable, however, in any meeting for business.

2. **THE DEVOTIONAL PERIOD.** Every session should begin with a devotional period, in which those present feel free to express themselves in prayer, testimony, exhortation, Scripture reading, or message. When all who will have taken part and all minds are free, it is appropriate to turn to the business of the occasion. Friends feel that the business of the church is a religious exercise, and one which should not be entered upon without appropriate waiting upon God.

3. **THE OPENING MINUTE.** The business is begun with the reading by the clerk (the recording clerk if there is one; otherwise by the presiding clerk) of the opening minute. It is worded somewhat as follows: "Pennville Friends Church met in regular session January 4, 19—, at 7:30 p.m." Some churches wish to keep a continuing record of the age of the church, and accordingly will say that the church "met in its thirty-sixth regular session," for example. Thus the session is opened and is ready to take up the business.

4. **READING OF THE MINUTES.** The minutes of the previous meeting should always be read. The clerk (or recording clerk) may formulate the minutes as the business goes forward, and it may be desirable to have them read at the close of the session and any needed correction made. The minutes are then approved, and the reading after the opening of the next session is for the information of all who are then present. If minutes were not read at the close of the previous session, this reading is for correction and approval.

5. **PRESENTATION OF BUSINESS.** As in other gatherings, old business, that is, matters which the minutes indicate need further consideration or final action, is taken up first. If a committee has been appointed for a special purpose, its report is called for and acted upon. If a matter has been discussed and action has been postponed for lack of full information, the church may be informed and then proceed to discuss further and

to reach a conclusion. After the old business has been cared for, new business is in order. The reports of the officers of the church and of standing committees may be given and approved. Any other matter on which the consideration of the church is needed may be presented. Every member of the church has a right to participate and therefore to introduce new business. (Only those over fourteen years of age may participate in reaching decisions.) It is customary among Friends to present matters of business in the form of a proposition or a suggestion rather than as a motion.

6. **CONSIDERATION OF BUSINESS MATTERS.** The member who proposes action in the session does so, not with the idea of championing his proposition and of attempting to bring the church to his viewpoint, but with the desire that the suggestion be fully considered from all angles until it appears in a clear light. No member is qualified to determine this for the church. Accordingly, each one who has an opinion or a viewpoint should freely speak to the proposition and express his mind. When this is done in humility and godly fear, it is frequently the case that the common thought of the people shifts to one or the other side of the matter. The presiding clerk then announces that, as he gathers from the discussion, the will of the church is thus and so. Unless objections are raised, the recording clerk then formulates a minute embodying the proposition and the decision. It is very seldom necessary to take a vote in such cases or at any time in a Friends business session. Voting may be indulged when civil law requires an election or when it is desired to secure a silent expression by ballot. Under all ordinary circumstances it is discouraged.

7. **THE CONCLUDING MINUTE.** After all matters have been considered and there is no further business to be presented, the presiding clerk perceives that the minds of all are clear and reads (or has read) the concluding minute: "The session then adjourned, to meet April 6, 19—."

SECTION II

ADMINISTRATION OF MINISTERS' AID

Ministers' aid is administered in two departments: The Aged Ministers' Aid Fund, and the Ministers' Retirement Fund. Of all undesignated miscellaneous moneys received, approximately 50 percent are allocated to each department, as the stewardship board determines from year to year. When sums are received which justify investment for endowment purposes, the board at its discretion may so direct. Earnings from endowment are allocated as above. Payments are made to aged ministers and missionaries according to the following plan:

THE AGED MINISTERS' AID FUND

Art. 1. Assistance is administered from the fund upon application to the board and approval by it to aged ministers and missionaries, or to their widows, who are members of Northwest Yearly Meeting.

Art. 2. To receive such aid the applicant (or her deceased husband if she be the widow of one entitled to it) must have been in active pastoral, missionary, or evangelistic service in Northwest Yearly Meeting for not less than ten years, his latest service having been rendered in this Yearly Meeting. He (or his widow) must give evidence of actual need, due to incapacity for remunerative employment, to the lack of sufficient invested or deposited funds, and to the inability of relatives or others to provide complete care. Applications from women ministers are considered on the same basis as those filed by men.

Art. 3. Each application is considered carefully by the board on its own merits, with the type and value of the service rendered to the Yearly Meeting, and the nature of the financial situation of the applicant, taken fully into account.

Art. 4. Nothing in these articles shall be so construed as to prevent the award of aid from this fund to one who received a benefit from the Ministers' Retirement Fund, when the board may find itself justified in allowing such a claim.

THE MINISTERS' RETIREMENT FUND

Art. 1. The Ministers' Retirement Fund is an organization set up by the stewardship board. Its members are those ministers and missionaries in active service in Northwest Yearly Meeting who meet the qualifications and fulfill the conditions of membership as hereinafter set forth.

Art. 2. The interests of the fund are administered by a governing committee of three: Two concerned ministers, nominated to the Yearly Meeting by the ministerial association on alternate years for terms of two years, and a third member appointed by the stewardship board. This governing committee appoints one of its members to act in the capacity of executive secretary, to serve until his successor shall have been selected and inducted into office. He serves without compensation, but receives from the Yearly Meeting an annual allowance for administrative expense. He promotes the interests of the fund, both by securing and maintaining memberships and by obtaining funds through gifts and bequests. He is answerable to the stewardship board for the proper conduct of his office.

Art. 3. Any minister or missionary who is in active service within the jurisdiction of Northwest Yearly Meeting or of its constituent meetings and is on salary under any of its churches, boards, or departments, is eligible to membership in the fund. The term *minister* applies to any person who has been regularly recorded by the Friends Church and who still retains that recognition. The term *missionary* applies to any person, whether a recorded minister or not, who is engaged in religious work in the home or foreign field under the direction of the spiritual life board or of the outreach board of the Yearly Meeting.

Art. 4. Applications for membership may be received by the board at any regular, adjourned, or duly called meeting. The applicant states his qualifications and agrees to pay to the Yearly Meeting treasurer quarterly during the year, as membership dues for the previous quarter, an amount equal to one dollar per month or to one percent of his stated salary. Membership is subject to renewal year by year, the privilege of renewal being contingent on the full payment of dues for the previous year. The fiscal year dates from July 1; after a grace period of ninety days, renewals for the current year may not be accepted. Membership which is allowed to lapse may be resumed at the beginning of any year thereafter, if the applicant is still eligible, but the full privileges of membership are not awarded at retirement for any year whose dues are not paid in full at the time of renewal.

Art. 5. A member may apply for a retirement benefit at any annual meeting of the board, and his claim may be allowed when the board, upon careful inquiry, is satisfied that the applicant is incapacitated, either by age or by disability, for further remunerative employment.

Art. 6. Applications for retirement benefit may be filed by former members still in Northwest Yearly Meeting who have not been eligible, or

who have not taken advantage of membership in the fund, during the year previous to such application, provided that the lapsed membership shall not then have been of more than five years' duration.

Art. 7. Members who leave Northwest Yearly Meeting for employment under another yearly meeting, or another religious body, or who become permanently ineligible for membership for any reason whatsoever except age or disability, may upon application receive all money paid in by them as dues, plus 2 percent simple interest. Their years of membership will be eliminated from all calculations of retirement benefits for other members.

Art. 8. In case of the death of a member, or of a former member who would be entitled to a retirement benefit under the terms of article 6, the full benefit will be paid at once to his widow. If there is no widow surviving, or if the decedent is a woman minister, the full amount of paid membership dues will be paid to the estate of the deceased member.

Art. 9. When an application for a retirement benefit has been honored by the board, the applicant will receive his full benefit from the treasurer, in a lump sum or otherwise as he may elect. This benefit will be an amount equal to the sum of all his paid membership dues plus an amount from the general retirement fund which is determined as follows: the total amount, exclusive of membership dues, which to that date has been allocated to this fund (but deducting sums already paid to retiring members) is divided by the total number of years of membership of all members (except those of members already retired) to that date, and this figure is multiplied by the number of years of membership of the retiring member. This amount is counted as his proportional share of the receipts of the fund during the time of his membership.

Art. 10. All dues paid by members are considered as savings on deposit. Nothing in these articles shall be so construed as to authorize the board to refuse to refund them on request, with the understanding that the refund of dues, unless same are later replaced, deprives the member of all advantages of membership for the period covered by them.

SECTION III

A SUGGESTED CERTIFICATE OF AFFILIATE MEMBERSHIP

Date

This is to certify that having declared his faith in the fundamental Christian doctrines as set forth in the Statement of Faith of the National Association of Evangelicals, has been received as an affiliate member by Friends Church of Northwest Yearly Meeting.

As such, (s)he is entitled, while retaining membership elsewhere in some evangelical denomination, to the privilege of participation in the business of this meeting, and to be appointed to any office therein except that of minister, elder, presiding clerk, or trustee.

It is understood that (s)he will recognize and fulfill, while this relation remains in force, the obligation of regular attendance in the services, active moral support of the church and its work, and liberal giving toward its financial program. This membership may be terminated at his (her) discretion.

.....
Presiding Clerk

NATIONAL ASSOCIATION OF EVANGELICALS STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons: Father, Son, and Holy Spirit.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful men regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost: they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in Christ.

SECTION IV

A SUGGESTED FORM OF MARRIAGE CEREMONY IN ACCORDANCE WITH THE CUSTOM OF EARLY FRIENDS

Parties who are to marry must observe carefully the laws of their state, both in obtaining a license and in reporting the marriage to the proper authorities. A minister must be present, properly registered with the county clerk in some states, to pronounce the couple husband and wife at the close of the ceremony. He need have no other part, if so desired. The marriage ceremony may take place in the privacy of the home or in the congregation of Friends. At least two persons must always be present as witnesses.

At a suitable time the parties should stand up and, taking each other by the right hand, declare to the following effect, the man speaking first:

"In the presence of the Lord, and before these witnesses, I take thee, D. E. (using the full name), to be my wife, promising with divine assistance to be unto thee a loving and faithful husband, as long as we both shall live."

In like manner the woman shall then declare:

"In the presence of the Lord, and before these witnesses, I take thee, A. B., to be my husband, promising with divine assistance to be unto thee a loving and faithful wife, as long as we both shall live."

The minister may then pronounce them husband and wife and fill out the certificate in accordance with civil regulation, signing his name and securing signatures of the witnesses. This certificate becomes the property of the bride and groom; also the legal document provided by the county clerk should be filled out and returned to the courthouse.

SECTION V CONSTITUTION FOR THE SUNDAY SCHOOLS OF NORTHWEST YEARLY MEETING

RELATION OF THE SUNDAY SCHOOL TO THE CHURCH

1. Each Sunday school is recognized as an auxiliary body of the church and is responsible to, and under the jurisdiction of, the local church through the education committee. Nothing is taught in the Sunday school which is not in harmony with the doctrines and principles held by Northwest Yearly Meeting of Friends Church as stated in the *Constitution and Discipline*.

2. The Sunday school superintendent is an active or affiliate member of the Friends Church. Other officers and teachers should also be members of the Friends Church; if there is any exception, it is by approval of the education committee and the pastor.

3. The Sunday school general superintendent is appointed by the church.

MEMBERSHIP

1. With the exception of the cradle roll and home departments, any person may become an active member of the Sunday school by declaring his or her desire to do so, and by attending three out of four consecutive Sunday sessions of the Sunday school. A child may be enrolled in the cradle roll when the department head has received the consent of the parent or guardian. Anyone making request to the home department becomes a member of that department.

2. Active membership in the Sunday school terminates after four consecutive absences without good cause.

3. When the name of a member is removed from the active membership list, it is placed on the inactive list. Reenrollment is made according to the provision of paragraph one.

SUNDAY SCHOOL GOVERNMENT

1. The education committee appoints all officers and departmental superintendents of the Sunday school, with the exception of the Sunday school general superintendent.

2. Where deemed advisable a Sunday school administrative committee may be set up.

a. The Sunday school administrative committee consists of the Sunday school superintendent, the assistant superintendent, the departmental superintendents, the Sunday school treasurer, the pastor, and the chairman of the education committee.

b. The Sunday school administrative committee is directly responsible to the education committee for all its policies and procedures.

c. The functions of the administrative committee are as follows:

(1) To determine the Sunday school policies, subject to the approval of the education committee, and to administer the Sunday school through the Sunday school superintendent.

(2) To appoint the teachers and their assistants.

(3) To promote such Sunday school projects as workshops, teacher training courses, enlargement programs, etc.

(4) To authorize all Sunday school expenditures.

- d. The administrative committee meets at least once a month. It can be called into special meeting by the superintendent.
3. In smaller churches, or when the formation of a Sunday school administrative committee may not be advisable, the functions of that committee as listed in paragraph c. above may be assumed by the education committee.
4. The Sunday school superintendent supervises all Sunday school officers and department superintendents. The department superintendents supervise all teachers and their assistants. If there are no department superintendents, the Sunday school superintendent supervises all teachers.
5. All officers and teachers are appointed annually.

RECOMMENDATIONS

1. We recommend that all officers and teachers give evidence of having accepted Christ as their personal Savior, and manifest their Christian life by consistent daily living, and that all teachers be eighteen years of age or older.
2. We suggest that all officers and teachers meet at least eight times a year for the presentation of inspirational and instructive materials or for the purpose of discussing Sunday school policies and improvement.
3. We further recommend that at least one teacher training course be conducted each year.

SECTION VI INCORPORATION OF LOCAL CHURCHES

(See paragraph 5, page 32.)

The following extract from the Northwest Yearly Meeting *Minutes* of 1966 shows the action taken at that time with regard to the incorporation of churches (minute No. 43):

Since the Articles of Incorporation for churches must take various forms because of the differing corporation laws in the three states of Oregon, Washington, and Idaho, Northwest Yearly Meeting does not propose the wording of the Articles in each instance other than to require the insertion of the following four statements:

First, that somewhere in the paragraph on Purpose or Objective there be included this clause: "to conduct a local church in accordance with the provisions as set forth in the *Constitution and Discipline of Northwest Yearly Meeting of Friends Church*, a nonprofit corporation in the State of Oregon."

Second, under Dissolution, insert this paragraph: "Though intended to be perpetual, the corporation, in case of dissolution, provides that the assets shall become the property of Northwest Yearly Meeting of Friends Church, or its successors."

Third, under Membership, that "Every person who has been admitted as a member of the Friends Church in accordance with the said *Constitution and Discipline* shall be a member of this corporation, and no other terms of admission into such corporation will be recognized or required."

Fourth, under Trustees, "The method of electing trustees and the duties of the trustees shall be in accord with the said *Constitution and Discipline of Northwest Yearly Meeting of Friends Church*."

In the event that the exact wording as stated above is inconsistent with the Statute of the State under which the church is seeking incorporation, differing wording will be allowed provided that it states in essence the concepts delineated above, and that the suggested change is approved by the Yearly Meeting General Superintendent.

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